

*from A New*  
**RELATION**  
OF THE  
**CONFERENCE**  
BETWEEN

**William Laud,**  
Late Lord Arch-bishop of CANTERBURY,  
AND  
**Mr. Fisher the Jesuit,**

By the Command of King *JAMES*,  
of ever Blessed Memory.

WITH  
An **A**NSWER to such **E**XCEPTIONS  
as *A. C.* takes against it.

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The Fourth Edition Revised : with a TABLE annexed.

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*I M P R I M A T U R.*

*C. Alston* R. P. D. *Hen.* Episc. *Lond.* à Sacris  
Domesticis. *Jan.* 25. 168 $\frac{1}{2}$ .

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*L* L O N D O N,

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MDCLXXXVI.



RELATION  
OF THE  
CONFERENCE

BETWEEN

William Lloyd

and John L. ...

AND

Mr. Elbert H. ...

By ... of ...

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The ...

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To His Most  
Sacred Majesty,  
CHARLES,

By the Grace of GOD,  
KING of Great Britain, France and Ireland,  
Defender of the Faith, &c.

DREAD SOVEREIGN:

**T**HIS Tract will need Patronage, as Great as may be had, that's Yours. Yet, when I first Printed part of it, I presumed not to ask any, but thrust it out at the end of another's Labours, that it might seem, at least, to have the same Patron, Your Royal Father of Blessed Memory, as the other Work, on which this attended, had. But now I humbly beg for it Your Majesty's Patronage; And leave withal, that I may declare to Your Most Excellent Majesty the Cause why this Tract was then written: Why it stay'd so long before it look'd upon the Light: Why it was not then thought fit to go alone, but rather be led abroad by the former Work: Why it comes now forth both with Alteration, and Addition: And why this Addition made not more haste to the Press, than it hath done.

The Cause why this Discourse was written, was this: I was, at the time of these Conferences with Mr. Fisher, Bishop of St. Davids; And not only directed, but commanded by my Blessed Master King JAMES, to this Conference with him. He, <sup>a</sup> when <sup>a</sup> May 24. we met, began with a great Protestation of seeking the Truth only, and that for it self. And certainly, Truth, especially in Religion, is so to be sought, or not to be found. He that seeks it with a Roman <sup>b</sup> Bias, or any Other, will run Counter, when he comes near it, and not find it, though he come within kenning of it. And therefore I did most heartily wish, I could have found the Jesuite upon that fair way he protested to go. Af-  
ter

<sup>b</sup> One of these Biasses is an Aversion from all such Truth as fits not our Ends. And *Aversus à Veritatis luce, ob hoc luci Veritatis adversus* (hit) &c. S. Aug. l. 2. *cont. Adversarium Legis & Prophet.* And 'tis an easie Transition, for a man that is Averse from, to become adverse to the Truth.

# The EPISTLE

<sup>c</sup> In the Epistle to the Reader.

<sup>d</sup> Ibid.

<sup>e</sup> These words were in my former Epistle. And A. C. checks at them, in defence of the Jesuite, and says, That the Jesuite did not at all so much as in Speech, and much less in Papers, publish this, or either of the other two Conferences with Dr. White, till he was forced unto it by false reports given out to his private disgrace, and the prejudice of the Catholick Cause. Nor then did he spread Papers abroad, but only delivered a very few Copies to special Friends, and this not with an intent to calumniate the Bishop, &c. A. C. in his Preface before his Relation of this Conference. Truly, I knew of no Reports then given out to the prejudice of the Jesuit's either Person or Cause. I was in a Corner of the Kingdom, where I heard little. But howsoever, here's a most plain Confession by A. C. of that which he struggles to deny. He says he did not spread Papers. What then? What? Why, he did but deliver Copies. Why, but doth not he that deliver Copies (for instance, of a Libel) spread it? Yea, but he delivered but a very few Copies. Be it so: I do not say, how many he spread. He confesses the Jesuite delivered some, though very few; And he that delivers any, spreads it abroad. For what can he tell, when the Copies are once out of his power, how many may copy them out, and spread them farther? Yea, but he delivered them to special Friends. Be it so too: The more special Friends they were to him, the less indifferent would they be to me, perhaps my more special Enemies. Yea, but all this was without an intent to calumniate me. Well, Be that so too. But if I be calumniated thereby, his intention will not help it. And whether the Copies, which he delivered, have not in them Calumny against me, I leave to the Indifferent Reader of this Discourse to judge.

ter the Conference ended, I went, whither my Duty called me, to my Diocess; not suspecting any thing should be made Publick, that was both Commanded, and Acted in Private. For W. I. the Publisher of the Relation of the first Conference with Dr. White (the late Reverend and Learned Bishop of Ely) <sup>c</sup> confesses plainly, That Mr. Fisher was straightly charged upon his Allegiance, from His Majesty that then was, not to set out, or Publish what passed in some of these Conferences, till He gave License, and until Mr. Fisher and they might meet, and agree, and Confirm under their Hands, what was said on both sides. He says farther, that <sup>d</sup> Mr. Fisher went to Dr. White's House, to know what he would say about the Relation, which he had set out. So then, belike Mr. Fisher had set out the Relation of that Conference, before he went to Dr. White, to speak about it. And this notwithstanding the King's Restraint upon him, upon his Allegiance. Yet, to Dr. White 'tis said he went; but to what other end, than to put a Scorn upon him, I cannot see. For he went to his House to know, what he would say about that Relation of the Conference which he had set out before. In my absence from London, Mr. Fisher used me as well. For with the same Care of his Allegiance, and no more, <sup>e</sup> he spread abroad Papers of this Conference, full enough of Partiality to his Cause, and more full of Calumny against me. Hereupon I was in a manner forced to give Mr. Fisher's Relation of the Conference an Answer, and to Publish it: Though for some Reasons, and those then approved by Authority, it was thought fit I should set it out in my Chaplain's Name R.B. and not in my own. To which I readily submitted.

There was a cause also, why at the first, the Discourse upon this Conference stayed so long, before it could endure to be pressed. For the Conference was in May, 1622. And Mr. Fisher's Paper was scattered and made common, so common, that a Copy was brought to me (being none of his special Friends) before Michaelmas. And yet this Discourse was not Printed till April, 1624.

Now

## DEDICATORY.

*Now that you may know how this hap'ned, I shall say for my self, It was not my Idleness, nor my Unwillingness to right both my Self, and the Cause, against the Jesuite, and the Paper, which he had spread, that occasioned this Delay. For I had then Most Honourable Witnesses, and have some yet living, That this Discourse (such as it was, when A.C. nibbled at it) was finished long before. I could perswade my self to let it come into Publick View. And this was caused partly by my own Backwardness to deal with these men, whom I have ever observed to be great Pretenders for Truth, and Unity; but yet such as will admit neither, unless They and their Faction may prevail in all; As if no Reformation had been necessary. And partly because there were about the same time Three Conferences held with Filther. Of these, this was the Third; and could not therefore conveniently come abroad into the World, till the two former were ready to lead the way; which till that time, they were not.*

*And this is in part the Reason also, why this Tract crept into the end of a larger Work. For since that work contained in a manner the Substance of all that passed in the Two former Conferences: And that this Third in divers Points concurred with them, and depended on them; I could not think it Substantive enough, to stand alone. But besides this Affinity between the Conferences, I was willing to have it pass as silently as it might, at the end of another Work, and so perhaps little to be looked after, because I could not hold it worthy, nor can I yet, of that Great Duty, and Service, which I owe to my Dear Mother, the Church of England.*

*There is a cause also, why it looks now abroad again with Alteration and Addition. And 'tis fit I should give your Majesty an Account of that too. This Tract was first Printed in the Year, 1624. And in the Year, 1626, another Jesuite, or the same, under the Name of A. C. Printed a Relation of this Conference, and therein took Exceptions to some Particulars, and endeavoured to Confute some Things delivered therein by me. Now being in years, and unwilling to die in the Jesuites Debt, I have in this Second Edition done as much for him, and somewhat more. For he did but skip up and down, and labour to pick a hole, here, and there, where he thought he might fasten; and where it was too hard for him, let it alone. But I have gone through with him; And I hope, given a full Confutation: or at least such a Bone to gnaw, as may shake his Teeth, if he look not to it. And of my Addition to this Discourse, this is the Cause; But of my Alteration of some things in it, this. A. C. his Curiosity to winnow me, made me in a more curious manner fall to sifting of my self, and that which had formerly past my Pen. And though (I bless God for it) I found no cause to alter any thing that belonged either to the Substance, or Course of the Conference: Yet somewhat I did*



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*did find, which needed better, and clearer Expression; and that I have altered, well knowing I must expect Curious Observers on all hands.*

*Now, Why this Additional Answer to the Relation of A. C. came no sooner forth, bath a Cause too, and I shall truly represent it. A. C. his Relation of the Conference, was set out, 1626. I knew not of it in some Tears after. For it was Printed among divers other things of like nature, either by Mr. Fisher himself, or his Friend A. C. When I saw it, I read it over carefully, and found my self not a little wronged in it; but the Church of England, and indeed the Cause of Religion, much more. I was before this time by Your Majesty's Great Grace, and undeserved Favour, made Dean of Your Majesty's Chappel Royal, and a Counsellor of State, and hereby, as the Occasions of those times were, made too much a Stranger to my Books. Yet for all my Busie Employments, it was still in my thoughts to give A. C. an Answer. But then I fell into a most dangerous Feaver; And though it pleased God, beyond all hope, to restore me to health, yet long I was before I recovered such strength as might enable me to undertake such a Service. And since that time, how I have been detained, and in a manner forced upon other many, various, and Great Occasions, your Majesty knows best. And how of late I have been used by the Scandalous and Scurrilous Pens of some bitter men (whom I heartily beseech God to forgive) the World knows: Little Leisure, and less Encouragement given me to Answer a Jesuite, or set upon other Services, while I am under the Prophets Affliction, Psal. 50. between the Mouth that speaks Wickedness, and the Tongue that sets forth Deceit, and slander me as thick, as if I were not their own Mother's Son. In the midst of these Libellous Out-cries against me, some Divines of great Note and Worth in the Church came to me, One by One, and no One knowing of the Others Coming (as to me they protested) and perswaded with me to Re-print this Conference, in my own Name. This they thought would vindicate my Reputation, were it generally known to be mine. I confess I looked round about these Men, and their Motion: And at last, my Thoughts working much upon themselves, I began to perswade my self, that I had been too long diverted from this necessary Work. And that perhaps there might be In voce hominum, Tuba Dei, in the still voice of Men, the Loud Trumpet of God, which sounds many ways, sometimes to the ears, and sometimes to the hearts of men, and by means which*

*they think not of. And as \* St. Augustine speaks, a word of God there is, Quod nunquam tacet, sed non semper auditur: which though it be never silent, yet is not always heard. That it is never silent, is his great Mercy;*

Psal. 50. 19,  
20.

\* S. Aug. Serm. 63. De Diversis, c. 10. He speaks of Christ disputing in the Temple with the Elders of the Jews. And they heard Christ the Essential Word of the Father with admiration to astonishment, yet believed him not: S. Luke 2. 47. And the Word then spake to them by a means they thought not of, namely, per Filium Dei in puero, by the Son of God himself under the Vail of our humane nature.



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Mercy; and that it is not always heard, is not the least of our Misery. Upon this Motion I took time to deliberate: And had scarce time for that, much less for the Work. Yet at last to every of these men I gave this Answer. That Mr. Filher, or A. C. for him, had been busie with my former Discourse, and that I would never re-print that, unless I might gain time enough to Answer that, which A. C. had charged a-fresh, both upon Me, and the Cause. While my Thoughts were thus at work, Your Majesty fell upon the same Thing, and was graciously pleased not to Command, but to With me to Re-print this Conference, and in mine own Name; And this openly at the Council-Table in Michaelmas-Term, 1637. I did not hold it fit to deny, having in all the Course of my Service obeyed Your Majesty's Honourable, and Just Motions, as Commands: But Craved leave to shew what little leisure I had to do it, and what Inconveniencies might attend upon it. When this did not serve to excuse me, I humbly submitted to that, which I hope was God's Motion in Your Majesty's. And having thus layd all that concerns this Discourse before Your Gracious and Most Sacred Majesty, I most humbly present You with the Book it self, which as I heartily pray You to protect, so do I wholly submit it to the Church of England, with my Prayers for Her Prosperity, and my Wishes that I were able to do Her better Service.

I have thus acquainted Your Majesty with all Occasions, which both formerly, and now again have led this Tract into the Light. In all which I am a faithful Relater of all Passages, but am not very well satisfied, who is now my Adversary. Mr. Fisher was at the Conference. Since that, I find A. C. at the Print. And whether These be two, or but One Jesuite, I know not; since scarce One amongst them, goes under One Name. But for my own part (and the Error is not great, if I mistake) I think they are One, and that One, Mr. Fisher. That which induces me to think so, is First, the Great Inwardness of A. C. with Mr. Fisher, which is so great, as may well be thought to neighbour upon Identity. Secondly, the Stile of A. C. is so like Mr. Fishers, that I doubt it was but one and the same Hand that moved the Pen. Thirdly, A. C. says expressly, That the Jesuite himself made the Relation of the first Conference with Dr. White: And in the Title-Page of the Work, That Relation as well as This, is said to be made by A. C. and Published by W. J. therefore A. C. and the Jesuite are one and the same Person, or else one of these places hath no Truth in it.

A. C. p. 67.

Now if it be Mr. Fisher himself, under the Name of A. C. then what needs these \* Words: The Jesuite could be content to let pass the Chaplains Censure, as one of his Ordinary Persecutions for the Catholick Faith; but A. C. thought it necessary for the Common Cause to defend the Sincerity and truth of his Relation, and the Truth of some of the Chief Heads contained in it.

\* Preface to the Relation of this Conference by A. C.

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*In which Speech give me leave to observe to Your Sacred Majesty, how grievously You suffer him, and his Fellows to be persecuted for the Catholick Faith, when Tour poor Subject and Servant, cannot set out a true Copy of a Conference held with the Jesuite, jussu Superiorum, but by and by the man is persecuted. God forbid I should ever offer to perswade a Persecution in any kind, or practise it in the least; For to my remembrance, I have not given him or his so much as course Language. But on the other side, God forbid too, That your Majesty should let both Laws and Discipline sleep, for fear of the Name of Persecution, and in the mean time let Mr. Fisher and his Fellows Angle in all parts of your Dominions for Tour Subjects. If in Tour Grace and Goodness You will spare their Persons; Yet I humbly beseech You see to it, That they be not suffered to lay either their Wheels, or bait their Hooks, or cast their Nets in every Stream; lest that Tentation grow both too general, and too strong. I know they have many Devices to work their Ends; But if they will needs be fishing, let*

\* And S. Aug. is very full against the use of Mala retia, unlawful Nets. And faith, the Fishermen themselves have greatest cause to take heed of them. S. Aug. L. de Fide & Oper. e. 17. Rom. 3. 8.

*them use none but \*Lawful Nets. Let's have no dissolving of Oaths of Allegiance: No deposing, no killing of Kings: No blowing up of States to settle Quod Volumus, that which fain they would have in the Church; with many other Nets, as dangerous as these: For if their Profession of Religion were as good, as they pretend it is, if they cannot Compass it by Good Means, I am sure they ought not to attempt it by Bad. For if they will do evil, that good may come thereof, the Apostle tells me, Their Damnation's just, Rom. 3.*

*Now as I would humbly Beseech Your Majesty to keep a serious Watch upon these Fisher-men, which pretend S. Peter, but fish not with His Net: So would I not have You neglect another sort of Anglers in a Shallower Water. For they have some ill Nets too. And if they may spread them, when, and where they will, God knows what may become of it. These have not so strong a Back abroad, as the Romanists have; but that's no Argument to suffer them to encrease. They may grow to equal Strength with Number. And Faction People, at home, of what Sect or fond Opinion soever they be, are not to be neglected. Partly, because they are so Near. And 'tis ever a dangerous Fire, that begins in the Bedstraw. And partly, because all those Domestick Evils, which threaten a Rent in Church or State, are with far more safety prevented by Wisdom, than punished by Justice. And would men consider it right, they are far more beholding to that man that keeps them from falling, than to him that takes them up, though it be to set the Arm or the Leg that's broken in the Fall.*

*In this Discourse I have no aim to displease any, nor any hope to please all. If I can help on to Truth in the Church, and the Peace of the Church together, I shall be glad, be it in any measure. Nor shall I spare to speak necessary Truth, out of too much Love of Peace. Nor thrust on Unnecessary Truth to the Breach of that*  
Peace,

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Peace, which once broken, is not so easily soder'd again. And if for Necessary Truths sake only, any man will be offended, nay take, nay snatch at that offence, which is not given, I know no fence for that. 'Tis Truth, and I must tell it. 'Tis the Gospel, and I must preach it. 1 Cor. 9. And far safer it is in this Case to bear Anger from men, than a Woe from God. And where the Foundations of Faith are shaken, be it by Superstition or Prophaneness, he that puts not to his hand, as firmly as he Can to support them, is too wary, and hath more Care of himself than of the Cause of Christ. And 'tis a Wariness that brings more danger in the end, then it shuns. For the Angel of the Lord issued out a Curse against the Inhabitants of Meroz, because they came not to help the Lord, to help the Lord against the mighty. Judg. 5. 23. I know 'tis a Great ease to let every Thing be as it will, and every man believe, and do as he list. But whether Governours in State or Church do their duty there-while, is easily seen, since this is an effect of no King in Israel, Judg. 17.

The Church of Christ upon Earth may be compared to a Hive of Bees, and that can be no where so steadily placed in this world, but it will be in some danger. And men that care neither for the Hive, nor the Bees, have yet a great mind to the Honey; and having once tasted the sweet of the Churches Maintenance, swallow that for Honey, which one day will be more bitter than Gall in their Bowels. Now the King and the Priest, more than any other, are bound to look to the Integrity of the Church in Doctrine and Manners, and that in the first place. For that's by far the Best Honey in the Hive. But in the second place, They must be Careful of the Churches Maintenance too, else the Bees shall make Honey for others, and have none left for their own necessary sustenance, and then all's lost. For we see it in dayly and common use, that the Honey is not taken from the Bees, but they are destroy'd first. Now in this great and Busie Work, the King and the Priest must not fear to put their hands to the Hive, though they be sure to be stung. And stung by the Bees, whose Hive and House they preserve. It was King Davids Case (God grant it be never Yours.) They came about me (saith the Psal. 118.) \* like Bees: This was hard usage enough, yet some profit, some Honey might thus be gotten in the End. And that's the Kings Case. But when it comes to the Priest, the Case is alter'd: They come about him like Wasps, or like Hornets rather, all sting, and no Honey there. And all this many times for no offence, nay sometimes for Service done them, would they see it. But you know who said: Behold I come shortly, and my reward is with me, to give to every man according as his Works shall be. Revel. 22. And he himself is so \* exceeding great a Reward, as that the manifold stings which are in the World, howsoever they smart here, are nothing when they are pressed out with that exceeding weight

Judg. 17. 6.

Psal. 118. 12.  
\* Apum Similitudine ardorem notat venenum; Non est enim in illis multum roboris, sed miranda Excandescencia: Calv: in Psal. 118.

Revel. 22. 12.  
\* Gen. 15. 1.

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Rom. 8. 18. of Glory, which shall be revealed: Rom. 8.

Now one Thing more let me be bold to Observe to Your Majesty in particular, concerning your Great Charge, the Church of England. 'Tis in an hard Condition. She professes the Ancient Catholick Faith; And yet the Romanists condemn Her of Novelty in her Doctrine. She practises Church Government, as it hath been in use in all Ages, and all Places, where the Church of Christ hath taken any Rooting, both in, and ever since the Apostles Times; And yet the Separatist condemn Her for Antichristianism in her Discipline. The plain truth is, She is between these two Factions, as between two Millstones; and unless Your Majesty look to it, to Whose Trust She is committed, She'll be ground to powder, to an irreparable both Dishonour, and Loss to this Kingdom. And 'tis very Remarkable, that while both these press hard upon the Church of England, both of them Cry out upon Persecution, like froward Children, which scratch, and kick and bite, and yet cry out all the while, as if themselves were killed. Now to the Romanist I shall say this; The Errors of the Church of Rome are grown now (many of them) very Old. And when Errors are grown by Age and continuance to strength, they which speak for the Truth, though it be far Older, are ordinarily challenged for the Bringers in of New Opinions. And there is no Greater Absurdity stirring this day in Christendom, than that the Reformation of an Old Corrupted Church, will be, will we, must be taken for the Building of a New. And were not this so, we should never be troubled with that idle and impertinent Question of theirs: Where was your Church before Luther?

\* There is no other difference between Us and Rome, than betwixt a Church miserably Corrupted, and happily purged, &c. Jos. Hall. B. of Exon. In his Apologetical Advertisement to the Reader, p. 192. Approved by Tho. Morton, B. then of Cov. & Lich. now of Duresm. in the Letters printed by the B. of Exeter, in this Treatise called, The Reconciler, p. 68. And D. Field. in this Appen. to the third part. c. 2. where he cites Calv. to the same purpose, L. 4. Inst. c. 2. § 11.

For it was just there, where their's is now. \* One and the same Church still, no doubt of that. One in Substance, but not one in Condition of state and purity; Their part of the same Church remaining in Corruption: and Our part of the same Church under Reformation. The same Naaman, and he a Syrian still, but Le-

prous with them, and Cleansed with us; The same man still. And for the Separatist, and him that lays his Grounds for Separation, or Change of Discipline, though all he says, or can say, be in Truth of Divinity, and among Learned men little better than ridiculous: yet since these fond Opinions have gain'd some ground among your people; to such among them as are wilfully set to follow their blind Guides, through thick and thin, till \* they fall into the Ditch together, I shall say nothing. But for so many of them, as mean well, and are only misled by Artifice and Cunning; Concerning them, I shall say thus much only: They are Bells of passing good mettle, and tuneable enough of themselves, and in their

\* S. Matth.  
15. 14.



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*their own disposition ; and a world of pity it is , that they are Rung so miserably out of Tune, as they are, by them which have gotten power in and over their Consciences. And for this there is yet Remedy enough ; but how long there will be, I know not.*

*Much talking there is ( Bragging, Your Majesty may call it ) on both sides. And when they are in their ruff, they both exceed all Moderation, and Truth too ; So far, till both Lips and Pens open for all the World like a Purse without money ; Nothing comes out of this, and that which is worth nothing out of them. And yet this nothing is made so great, as if the Salvation of Souls, that Great work of the Redeemer of the World, the Son of God, could not be effected without it. And while the one faction crys up the Church above the Scripture ; and the other the Scripture to the neglect and Contempt of the Church, which the Scripture it self teaches men both to honour , and obey : They have so far endanger'd the Belief of the One, and the Authority of the Other, as that neither hath its Due from a great part of Men. Whereas according to Christs Institution : The Scripture, where 'tis plain, should guide the Church ; And the Church, where there's Doubt or Difficulty, should expound the Scripture ; Tet so, as neither the Scripture should be forced, nor the Church so bound up, as that upon Just and farther Evidence, She may not revise that which in any Case hath slipt by Her. What Success this Great Distemper, caused by the Collision of two such Factions, may have , I know not, I cannot Prophesie. This I know, That the use which Wise men should make of other mens falls, is not to fall with them ; And the use which Pious and Religious men should make of these great Flaws in Christianity, is not to Joyn with them that make them, nor to help to dislocate those main Bones in the Body, which being once put out of Joynt will not easily be set again. And though I cannot Prophesie, yet I fear that Atheism, and Irreligion gather strength, while the Truth is thus weakened by an Unworthy way of Contending for it. And while they thus contend, neither part Consider, that they are in a way to induce upon themselves , and others, that Contrary Extream, which they seem most both to fear, and oppose.*

*Besides: This I have ever Observed, That many Rigid Professors have turn'd Roman Catholicks, and in that Turn have been more Jesuited than any other : And such Romanists as have chang'd from them, have for the most part quite leaped over the Mean , and been as Rigid the other way , as Extremity it self. And this if there be not both Grace, and Wisdom to govern it, is a very Natural Motion. For a man is apt to think he can never run far enough from that , which he once begins to hate ; And doth not consider there-while, That where Religion Corrupted is the thing he hates, a Fallacy may easily be put upon him. For he ought to hate the Corruption which depraves Religion, and to*



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*run from it: But from no part of Religion it self, which he ought to Love, and Reverence, ought he to depart. And this I have Observed farther: That no one thing hath made Conscientious men more wavering in their own minds, or more apt, and easie to be drawn aside from the sincerity of Religion professed in the Church of England, than the Want of Uniform and Decent Order in too many Churches of the Kingdom. And the Romanists have been apt to say, The Houses of God could not be suffer'd to lye so Nastily (as in some places they have done,) were the True worship of God observed in them: Or did the People think that such it were. 'Tis true, the Inward Worship of the Heart, is the Great Service of God, and no Service acceptable without it: But the External worship of God in his Church is the Great Witness to the World, That Our heart stands right in that Service of God. Take this away, or bring it into Contempt, and what Light is there left to shine before men, that they may see our Devotion, and glorifie our Father which is in Heaven? And to deal clearly with Your Majesty, These Thoughts are they, and no other, which have made me labour so much, as I have done, for Decency and an Orderly Settlement of the External Worship of God in the Church. For of that which is Inward there can be no Witness among men, nor no Example for men. Now no External Action in the world can be Uniform without some Ceremonies. And these in Religion, the Ancients they be, the better, so they may fit Time and Place. Too many Over-burden the Service of God; And too few leave it naked. And scarce any Thing hath hurt Religion more in these broken Times, than an Opinion in too many men, That because Rome had thrust some Unnecessary, and many Superstitious Ceremonies upon the Church, therefore the Reformation must have none at all; Not considering therewhile, That Ceremonies are the Hedge that fence the Substance of Religion from all the Indignities, which Prophaneness and Sacriledge too Commonly put upon it. And a Great Weakness it is, not to see the strength which Ceremonies (Things weak enough in themselves, God knows,) adde even to Religion it self; But a far greater to see it, and yet to Cry Them down, all, and without Choice, by which their most hated Adversaries climb'd up, and could not cry up themselves, and their Cause, as they do, but by them. And Divines of all the rest might learn, and teach this Wisdom if they would, since they see all other Professions, which help to bear down their Ceremonies, keep up their own therewhile, and that to the highest.*

*I have been too bold to detain Your Majesty so long; But my Grief to see Christendom bleeding in Dissention, and which is worse, triumphing in her own Blood, and most angry with them, that would study her Peace, hath thus transported me. For truly it cannot but grieve any man, that hath Bowels, to see All men seeking,*

## DEDICATORY.

seeking, but as St. Paul foretold, *Phil. 2.* their own things, and <sup>Phil. 2. 21.</sup> not the things which are Jesus Christ's. *Sua, Their own surely.* For the Gospel of Christ hath nothing to do with them: And to see Religion so much, so Zealously pretended, and called upon, made but the Stalking-Horse, to shoot at other Fowl, upon which their Aym is set; In the mean time, as if all were Truth and Holiness it self, no Salvation must be possible, did it lye at their Mercy, but in the Communion of the One, and in the Conventicles of the Other. As if either of these now were, as the Donatists of old reputed themselves, the only men, in whom Christ at his coming to Judgment, should find Faith. No (saith \* St. Augustine: and \* S. Aug. Epist. 48. so say I with him) *Da veniam, non Credimus. Pardon us, I pray, we cannot believe it.* The Catholick Church of Christ is neither Rome, nor a Conventicle. Out of that there's no Salvation, I easily Confess it. But out of Rome there is, and out of a Conventicle too; Salvation is not shut up into such a narrow Conclave. In this ensuing Discourse therefore I have endeavoured to lay open those wider Gates of the Catholick Church, confined to no Age, Time, or Place; Nor knowing any Bounds, but That Faith, which was once (and but once for all) delivered to the Saints, *St. Jude 3.* And in my pursuit of this way, I have <sup>S. Jude 3:</sup> searched after, and delivered with a single heart, that Truth which I profess. In the publishing whereof, I have obeyed Your Majesty, discharged my Duty, to my power, to the Church of England, \* Given account of the Hope that is in me; And so testified to the World that Faith in which I have lived, and by God's <sup>\* 1 S. Pet. 3. 15.</sup> blessing and favour purpose to dye; But till Death shall most unfainedly remain,

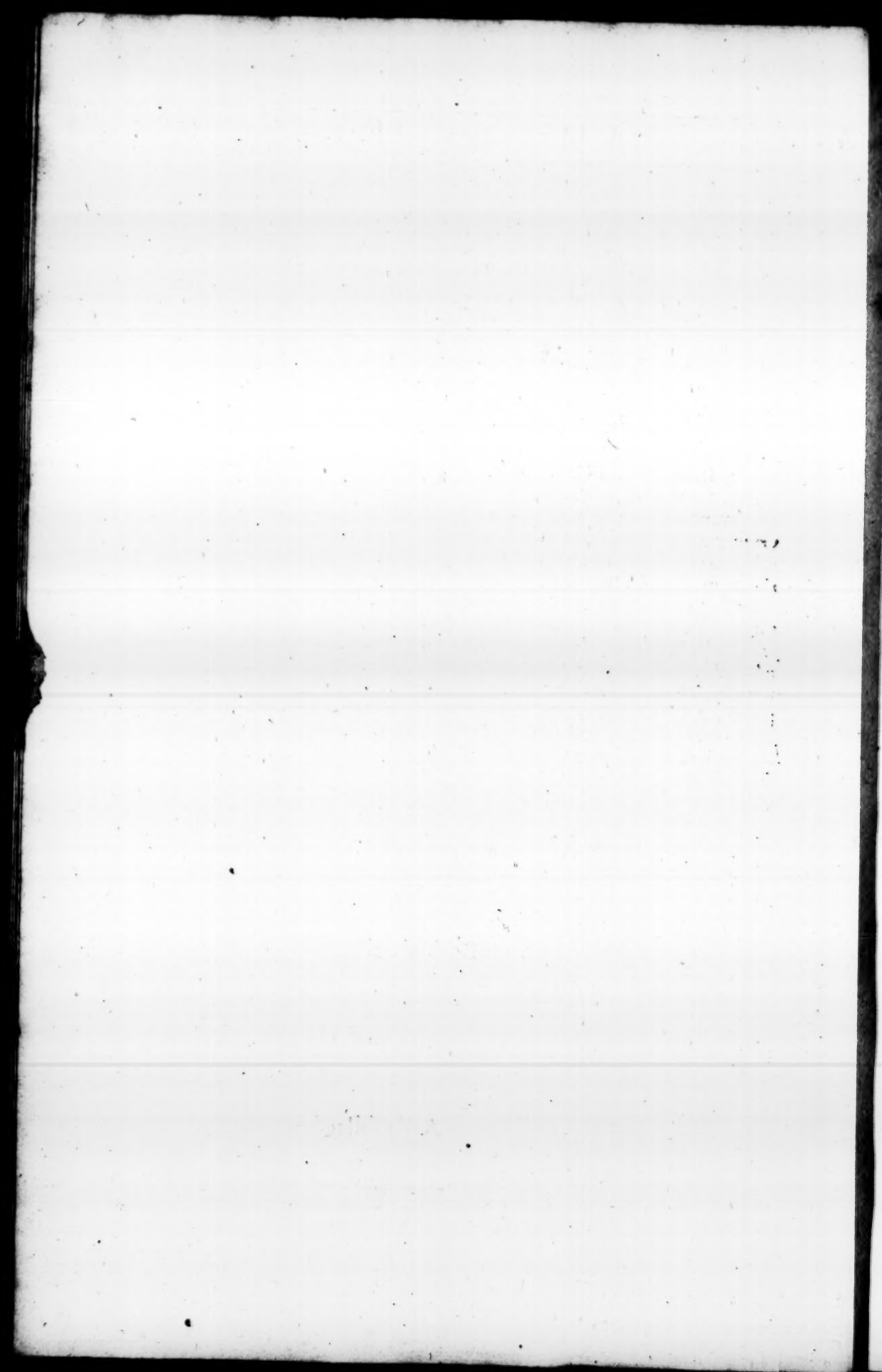
Your M A J E S T Y E ' S

Most Faithful Subject,

And most Humble

And Obligated Servant,

W. C A N T.



A  
RELATION  
OF THE  
CONFERENCE  
BETWEEN

WILLIAM LAUD

Then L. Bishop of St. DAVIDS, afterwards  
Lord Arch-Bishop of CANTERBURY;

AND

Mr. FISHER the JESUITE.

F. *The occasion of this Conference was.*

B. **T**He occasion of this *Third Conference* you should know sufficiently. You were an Actor in it, as well as in two other. Whether you have related the two former truly, appears by Dr. *White*, the late Reverend L. Bishop of *Ely* his Relation, or Exposition of them. I was present at none but this *Third*; of which I here give the Church an Account. But of this *Third*, whether that were the Cause which you alledge, I cannot tell. You say,

§. I,

F. *It was observed, That in the second Conference all the Speech was about particular matters, little or none about a continual, infallible, visible Church; which was the chief and only Point in which a certain Lady required satisfaction; as having formerly settled in her mind, That it was not for her, or any other unlearned Persons, to take upon them to judge of Particulars, without depending upon the Judgment of the True Church.*

B. The

§. 2.

a 1 Cor. 10.  
15.b *Quis non sine  
ullo Magistro,  
aut Interprete  
ex se facillè  
cognoscat, &c.*

Novat. de Trin. c. 23. Et loquitur de Myſterio Paſſionis Chriſti. Dijudicare eſt Meſurare. &c. Unde & Mens dicitur à Meſiſendo. Tho. p. 1. q. 79. à 9. ad 4. To what end then is a Mind and an Underſtanding given a man, if he may not apply it to meſure Truth? Et δὲ ἀπορία ἀπὸ δὲ ἀπορίας. i. ab eo quod conſiderat, & diſcernit. Quia decernit inter verum & falſum. Damasc. l. 2. Fid. Orth. c. 22.

And A. C. himſelf, p. 41. denies not all Judgment to private men; but ſays, They are not ſo to rely abſolutely upon their private judgment, as to adventure Salvation upon it alone, or chiefly: which no man will deny.

F. This Lady therefore having heard it granted in the firſt Conference, That there muſt be a continual viſible Company ever ſince Chriſt, teaching unchanged Doctrine in all Fundamental Points, that is, Points neceſſary to Salvation; deſired to hear this confirm'd, and proof brought, which was that continual, infallible, viſible Church, in which one may, and out of which one cannot attain Salvation. And therefore having appointed a time of Meeting between a B. and Me, and thereupon having ſent for the B. and Me; before the B. came, the Lady, and a Friend of hers, came firſt to the Room where I was, and debated before me the aforeſaid Queſtion; and not doubting of the firſt part, to wit, That there muſt be a continual viſible Church, as they had heard granted by D. White, and L. K. &c.

§. 3.  
NUM. 1.

B. What D. White and L. K. granted, I heard not: But I think, both granted a continual, and a viſible Church; neither of them an Infallible, at leaſt in your ſenſe. And your ſelf, in this Relation, ſpeak diſtractedly: For in theſe few lines from the beginning hither, twice you adde Infallible between continual and viſible, and twice you leave it out. But this concerns D. W. and he hath answered it.

NUM. 2.  
A. C. p. 42.

Here A. C. ſteps in, and ſays, The Jeſuit did not ſpeak diſtractedly, but moſt adviſedly: For (ſaith he) where he relates what D. White or L. K. granted, he leaves out the word Infallible, becauſe they granted it not; But where he ſpeaks of the Lady, there he adds it, becauſe the Jeſuit knew, it was an Infallible Church which ſhe ſought to rely upon. How far the Catholick Militant Church of Chriſt is Infallible, is no Diſpute for this place, though you ſhall find it after. But ſure the Jeſuit did not



not speak most advisedly, nor *A. C.* neither, nor the *Lady* herself, if she said, she desired to rely upon an *Infallible Church*. For an *Infallible Church* denotes a *Particular Church*, in that it is set in opposition to some other *Particular Church* that is not *Infallible*. Now I, for my part, do not know what that *Lady* desired to rely upon: This I know; if she desired such a *Particular Church*, neither this *Jesuit*, nor any other, is able to shew it her: No, not *Bellarmino* himself, though of very great Ability to make good any Truth which he undertakes for the Church of *Rome*. † But no Strength can uphold an Errour against Truth, where Truth hath an able Defendant. Now, where *Bellarmino* sets himself purposely to make this good, That \* the *Particular Church of Rome cannot err in matter of Faith*: Out of which it follows, That there may be found a *Particular Infallible Church*; you shall see what he is able to perform.

† Veritas vincit, necesse est, sive Negantem, sive Confitentem, &c.  
S. Aug. Epist. 174.  
Occultari potest ad tempus veritas, vinci

non potest. S. Aug. in Psal. 61.  
Sia non potest errare in Fide.

\* L. 4. de Rom. Pont. Cap. 4 §. 1. Romana particularis Eccle-

1. First then, After he hath distinguished, to express his meaning, in what sense the *Particular Church of Rome* cannot err in things which are *de Fide*, of the Faith; he tells us, This *Firmitude* is, because the *Sea Apostolick* is fixed there. And this, he saith, is most true: \* And, for proof of it, he brings three Fathers to justify it.

NUM. 3.

1. The first Saint *Cyprian*, † whose words are, That the *Romans* are such, as to whom *Perfidia* cannot have Access. Now *Perfidia* can hardly stand for Errour in Faith, or for *Misbelief*; but it properly signifies Malicious Falshood, in matter of Trust, and Action; not Errour in Faith, but in Fact, against the Discipline and Government of the Church. And why may it not here have this meaning in St. *Cyprian*.

† Navigare audent ad Perri Cathedral, & Ecclesiam Principalem, &c. Nec cogitare eos esse Romanos, ad quos Perfidia habere non potest accessum. Cyprian. L. 1. Epist. 3.

For the Story there, it is this: \* In the Year 255, there was a Council in *Carthage*, in the Cause of two Schismatics, *Felicissimus*, and *Novatian*, about restoring of them to the Communion of the Church, which had lapsed, in time of danger, from Christianity to Idolatry. *Felicissimus* would admit all, even without Penance; and *Novatian* would admit none, no not after Penance. The Fathers, forty two in number, went, as the Truth led them, between both Extreams. To this Council came *Privatus*, a known Heretick; but was not admitted, because he was formerly Excommunicated, and often condemned. Hereupon he gathers his Complices together, and chuses one *Fortunatus* (who was formerly condemned as well as himself) Bishop of *Carthage*, and set him up against St. *Cyprian*. This done, *Felicissimus* and his Fellows haste to *Rome*, with Letters Testimonial

NUM. 4.  
\* Bin. Concil. Tom. 1. p. 152. Edit. Paris. 1636. Baron. Annal. 253, 254, 255.

from their own Party, and pretend that twenty five Bishops concurred with them; and their desire was, to be received into the Communion of the Roman Church, and to have their new Bishop acknowledged. Cornelius, then Pope, though their haste had now prevented St. Cyprian's Letters, having formerly heard from him, both of them and their Schism in Africk, would neither hear them, nor receive their Letters. They grew insolent and furious (the ordinary way that Schismatics take.) Upon this Cornelius writes to St. Cyprian; and St. Cyprian, in this Epistle, gives Cornelius thanks for refusing these African Fugitives, declares their Schism and Wickedness at large, and encourages Him, and all Bishops, to maintain the Ecclesiastical Discipline and Censures, against any the boldest Threatnings of wicked Schismatics. This is the Story; and in this is the Passage here urged by Bellarmine. Now I would fain know why *Perfidia* (all Circumstances considered) may not stand here, in its proper sense, for cunning and perfidious Dealing; which these Men, having practised at Carthage, thought now to obtrude upon the Bishop of Rome also, but that he was wary enough not to be over-reach'd by busie Schismatics.

NUM. 5.

2. Secondly, Let it be granted, that *Perfidia* doth signifie here *Errour in Faith and Doctrine*. For I will not deny, but that, among the African Writers (and especially St. Cyprian) it is sometimes so used; and therefore here perhaps. But then this Privilege, of not erring dangerously in the Faith, was not made over absolutely to the Romans, that are such by Birth, and Dwelling only; but to the Romans, *qua tales*, as they were such as those first were, whose Faith was famous through the World, and as long as they continued such; which at that time it seems they did. And so St. Cyprian's words seem to import, *eos esse Romanos*; that the Romans then, under Pope Cornelius, were such as the \* Apostle spake of; and therefore, to whom at that time (or any time, they still remaining such) *perfidious Misbelief* could not be welcom; or rather, indeed, *perfidious Misbelievers*, or Schismatics, could not be welcom. For this very Phrase, *Perfidia non potest habere accessum*, directs us to understand the word in a Concrete sense: *Perfidiousness could not get access*; that is, such *perfidious Persons*, excommunicated out of other Churches, were not likely to get Access at Rome, or to find Admittance into their Communion. It is but a Metonymy of Speech, the Ad-

\* Rom. ii. 8.

† Ego tibi istam sceleratam, scelus linguam abscindam: Plaut. Amphit. Ex hac enim parte pudor pugnat, illinc petulantia, &c. Cic. — Eodem plebeio rectus amictu omnis Honoris. Nullos comitata est purpura fasces. Lucan. L. 2.

joined for the Subject; a thing very usual in Elegant & Authors, and much more in later times; as in St. Cyprian's, when the Latin Language was grown rougher. Now, if it be thus understood (I say, in the Concrete) then it is plain, that St. Cyprian did not intend by these words to exempt the Romans from possibi-

lity

lity of Errour, but to brand his Adversaries with a Title due to their Merit, calling them *Perfidious*, that is, such as had *betrayed*, or *perverted their Faith*. Neither can we lose by this Construction, as it will appear at after.

3. But Thirdly ; When all is done, what if it be no more than a Rhetorical Excess of Speech ? *Perfidia non potest*, for *non facile potest* ; It cannot, that is, it cannot *easily* : Or what if St. Cyprian do but *Laudando præcipere*, by commending † them to be such, instruct them, that such indeed they ought to be, to whom *Perfidiousness* should not get access. Men are very bountiful of their Complements sometimes. \* *Synesius* writing to *Theophilus* of *Alexandria*, begins thus : Ἐγὼ καὶ βούλομαι, καὶ ἀνάγκη μοι δεῖν, &c. I both will, and a Divine Necessity lies upon me, to esteem it a Law, whatsoever that *Throne* (meaning his of *Alexandria*) shall determine. Nay, the word is *διορίζειν*, and that signifies to determine like an Oracle, or as in God's stead. Now, I hope you will say, this is not to be taken *Dogmatically*, it is but the Epistolers Courtesie only. And why not the like here ? For the haste which these *Schismatics* made to *Rome*, prevented St. Cyprian's Letters : Yet *Cornelius*, very careful of both the *Truth* and *Peace* of the Church, would neither hear them, nor receive their Letters, till \* he had written to St. Cyprian. Now this *Epistle* is St. Cyprian's Answer to *Cornelius*, in which he informs him of the whole truth ; and withal, gives him thanks for refusing to hear these *African Fugitives*. In which fair way of returning his Thanks, if he make an honourable Mention of the *Romans*, and their *Faith*, with a little dash of *Rhetorick*, even to a *Non potest*, for a *Non facile potest*, 'tis no great wonder.

But take which Answer you will of the three, this is plain ; that St. Cyprian had no meaning to assert the unerring *Infallibility* of either *Pope*, or *Church of Rome*. For this is more than manifest, by the Contestation which after happened between St. Cyprian, and *Pope Stephen*, about the *Rebaptization* of those that were *Baptized by Hereticks* ; For he \* saith expressly, That *Pope Stephen did then not only maintain an Errour, but the very Cause of Hereticks ; and that against Christians, and the very Church of God*. † And, after this, he chargeth him with *Obstinacy* and *Presumption*. I hope this is plain enough to shew, that St. Cyprian had no great Opinion of the *Roman Infallibility* : Or if he had it, when he writ to *Cornelius*, certainly he had changed it when he wrote against *Stephen*. But I thing it was no Change ; and that when he wrote to *Cornelius*, it was *Rhetorick*, and no more.

NUM. 6.

† Nec cogitare eos esse Romanos, quorum fides Apostolo prædicante, &c.  
\* Epist. 67.

\* For so St. Cyprian begins his Epistle to *Cornelius* ; *Legi literas tuas frater, &c.* And after : *Sed enim lecta aliâ Epistolâ tuâ frater, &c.* S. Cypri L. 1. Epist. 3.

NUM. 7.

\* *Stephanus Frater noster Hereticorum causam contra Christianos, & contra Ecclesiam Dei asserere conatur.* Cyprian ad Pompeium contra Epist. Stephanus Edit. per Erasmus, Basil. p. 327.

† *Stephani fratris nostri obstinatio dura.* Ibid. p. 329. And it would be marked by the Jesuit and his A. C. that still it is *Stephani fratris nostri*, and not *Capitis*, or *summi Pastoris nostri*.



NUM. 8.

Now if any Man shall say, that in this Point of *Rebaptization* St. Cyprian himself was in the wrong Opinion, and Pope Stephen in the right, I easily grant that; but yet that Errour of his takes not off his Judgment, what he thought of the *Papal*, or *Roman Infallibility* in those times. For though afterwards \* St. Cyprian's Opinion was condemned in a *Council* at *Rome*, under *Cornelius*; and after that, by Pope Stephen; and after both, in the first † *Council of Carthage*: Yet no one word is there in that *Council*, which mentions this as an Errour, *That he thought Pope Stephen might Err in the Faith*, while he proclaimed he did so. In which, though the particular Censure which he passed on Pope Stephen was erroneous (for Stephen erred not in that) yet the *General* which results from it (namely, that for all his being in the Popedom, he might err) is most true.

\* Caranza in  
Concil. Car-  
thag. sub Cor-  
nel. fine.  
† Can. 1.

NUM. 9.

2. The second Father which *Bellarmino* cites is, *St. Jerome*:

\* Attamen scito Romanam fidem Apostolicam voce laudatam ejusmodi praestigias non recipere, etiam si Angelus aliter annunciet, quam semel praedicatum est, Pauli Auctoritate munitam non posse mutari. S. Hieron. L. 3. Apol. contra Rufinum. Tom. 2. Edit. Paris. 1534. fol. 84. K. Peradventure it is here to be read (& jam si) for so the place is more plain, and more strong; but the Answer is the same.

† Deinde ut Epistolas contra te ad Orientem mitteret, & cautelum tibi Haereseos inureret. Diceretque libros Originis sed ap̄p̄m, à te translato, & simplici Ecclesiae Romanae plebi traditos, ut fidei veritatem quam ab Apostolo didicerant, per te perderent. S. Hieron. ibid. fol. 85. K.

\* His Words are: *The Roman Faith, commended by the Apostle, admits not such Praestigias, Deceits, and Delusions into it, though an Angel should preach it otherwise than it was preached at first, (and) being armed and fenced by St. Paul's Authority, cannot be changed.* Where, first, I will not doubt, but that *St. Jerome* speaks here of *Faith*; for the *Praestigiae* here mentioned, are afterwards more plainly expressed; for he tells us after, † *That the Bishop of Rome had sent Letters into the East, and charged Heresie upon Rufinus: And farther, that Origen's Books* *ὧν ἀρχαῖα* were translated by him, and delivered to the simple People of the Church of Rome, that by his means they might lose

the Verity of the Faith, which they had learned from the Apostle. Therefore the *Praestigiae*, before-mentioned, were the cunning Illusions of *Rufinus*, putting *Origen's* Book under the Martyr *Pamphilus* his Name, that so he might bring in *Heresie* the more cunningly under a Name of Credit, and the more easily pervert the People's Faith. So, of the *Faith* he speaks. And Secondly, I shall as easily confess, that *St. Jerome's* Speech is most true, but I cannot admit the Cardinal's sense of it; for he imposes upon the word *Fides*: For by *Romana Fides*, the *Roman Faith*, he will understand, the particular Church of *Rome*; which is as much as to say, *Romanos Fideles*, the Faithful of that Church: And that no wily Delusions, or Cousenage in matter of Faith, can be imposed upon them. Now hereupon I return to that of *St. Cyprian*: If *Fides Romana* must signifie *Fideles Romanos*, why may not *Perfidia* before signifie *Perfidus*? Especially since these two words are

are

are commonly used by these Writers, as Terms

\* Opposite ; and therefore, by the Law of Opposition, may interpret each other proportionably. So with these great Masters, with whom 'tis almost grown to be, *Quod volumus, rectum est*, what we please, shall be the Author's meaning : *Perfidia* must signifie absolutely *Error in Faith, Mis-belief* ; but *Fides* must relate to the *Persons*, and signifie the *Faithful of the Roman Church*. And now I conceive my

Answer will proceed with a great deal of Reason. For *Romana Fides*, the *Roman Faith*, as it was commended by the Apostle ( of which St. Jerome speaks ) is one thing ; and the *Particular Roman Church*, of which the Cardinal speaks, is another. The *Faith*, indeed, admits not *Præstigias*, wily Delusions into it ; if it did, it could not be the whole and undefiled *Faith of Christ*, which they learned from the *Apostle* ; and which is fenced by *Apostolical Authority*, as that it cannot be changed, though an Angel should preach the contrary. But the *Particular Church of Rome* hath admitted *Præstigias*, divers crafty Conveyances into the *Faith*, and is not fenced, as the *Faith it self* is. And therefore, though an *Angel* cannot contrary that, yet the *bad Angel* hath sowed Tares in this. By which means *Romana Fides*, though it be now the same it was for the words of the *Creed*, yet it is not the same for the sense of it ; nor for the *Super* and *Præter-structures* built upon it, or joyned unto it. So the *Roman Faith*, that is, the *Faith* which St. Paul taught the *Romans*, and after commended in them, was all one with the *Catholic Faith of Christ*. For St. Paul taught no other than that *One* ; and this one can never be changed in, or from it self, by *Angel* or *Devil*. But in Mens hearts it may receive a Change ; and in particular Churches it may receive a Change ; and in the particular Church of Rome it hath received a Change. And ye see St. Jerome himself confesses, that the *Pope* himself was afraid † *ne perderent*, lest by this Art of *Ruffinus*, the *People* might lose the *Verity of the Faith*. Now, that which can be lost, can be changed : For usually, Habits begin to alter, before they be quite lost. And that which may be lost among the *People*, may be lost among the *Bishops*, and the rest of the *Clergy* too, if they look not to it ; as, it seems, they after did not at *Rome*, though then they did. Nay, at this time the whole *Roman Church* was in danger enough to swallow *Origen's Book*, and all the *Errours* in it, coming under the Name of *Pamphilus* : And so St. Jerome himself expressly, and close upon the place cited by *Bellarmino*. For he desires \* *Ruffinus* to change the Title of the Book ( that Error may not be spread under the specious Name of *Pamphilus* ) and so to free from danger the *Roman Simplicity*. Where,

\* Qui cum Fidei dux esse non potuit, perfidia existat. S. Cyprian. L. 1. Epist. 7. Fidem perfidi, Sc. Ibid. Facti sunt ex Ovibus Vulpes, ex fidelibus perfidi. Optatus, L. 7. Quomodo is profuit quoniam baptizantur Parentum Fides, quorum is non potest obesse perfidia? S. Aug. Epist. 23. Quamvis potius Fides aliena potest consulere parvulo, cui sua perfidia, Sc. S. Aug. L. 3. de lib. Arbit. c. 23.

† Ne fidei veritatem quam ab Apostolo didicerant, perire perderent, ut supra.

\* Mura ritalum, & Romanam simplicitatem tanto periculo liberare. Ibid. fol. 84.

by



by the way, *Roman unerring Power* now challenged, and *Roman Simplicity* then feared, agree not very well together.

NUM. 10.

3. The third Father alledged by Bellarmine, is \* *St. Gregory Nazianzen*. And his words are: *That Ancient Rome, from of old, hath the right Faith, and always holds it, as becomes the City, which is Governess over the whole World, to have an entire Faith in, and concerning God.* Now certainly it became that

\* *Vetus Roma ab antiquis temporibus habet rectam Fidem, & semper eam retinet, sicut decet Urbem, quæ toti Orbi præsidet. semper de Deo integram fidem habere. Greg. Naz. in Carmine de vitâ suâ. Ante medium. p. 9. Edit. Paris. 1609.*

City very well, to keep the Faith sound and entire. And having the Government of a great part of the World then in her power, it became her so much the more, as her Example thereby was the greater. And in *St. Gregory Nazianzen's* time, *Rome* did certainly hold both *rectam & integram Fidem*, the right, and the whole entire Faith of Christ. But there is nor *Promise*, nor *Prophecy* in *St. Gregory*, that *Rome* shall ever so do. For his words are plain, *decet semper*, it becomes that great City always to have, and to hold too, *integram Fidem*, the entire Faith. But at the other *semper*, 'tis † *retinet*; that City, from of old, holds the right Faith yet: But he saith not, *retinebit semper*, that the City of *Rome* shall retain it ever, no more than it shall ever retain the Empire of the World. Now it must be assured, that it shall ever hold the entire Faith

† The words in the Greek are, ἡ πόλις ἐκ παλαιοῦ, καὶ νῦν καὶ ἔτι τοῦτο διατηρεῖ. Hæc quidem fuit diu, & nunc adhuc est rectigrada. \* *Egr. Est*; So *St. Gregory* says; but of an *Est*, or a *retinebit*, he says nothing: Nor is *semper* in the Text of *Nazianzen*.

of Christ, before we can be assured, that that particular Church can never *Err*, or be *Infallible*.

NUM. 11.

Besides these, the *Cardinal* names *Cyrillus*, and *Ruffinus*; but he neither tells us where, nor cites their words. Yet I think I have found the most pregnant place in \* *S. Cyril*, and that makes clearly against him. For I find expressly these three things. *First*, That the Church is inexpugnable, and that the *Gates of Hell* shall never prevail against it; but that it shall in *perpetuum manere*, remain for ever. And this all Protestants grant. But this, *That it shall not fall away*, doth not secure it from all kinds of Errour. *Secondly*,

\* *Petram opinor per agnominatorem nihil aliud, quam inconcussam & firmissimam Discipuli fidem vocavit. In qua, Ecclesia Christi ita fundata & firmata esset, ut non laberetur, & esset inexpugnabilis inferorum portis, in perpetuum manens. S. Cyril. Alexan. Dial. de Trin. l. 4. p. 278. Parisiis, An. 1604.*

*Bellarmino* quotes *St. Cyril* for the particular *Roman Church*; and *St. Cyril* speaks not of the *Roman* at all, but of the *Church of Christ*, that is, the *Catholic Church*. *Thirdly*, That the *Foundation* and firmness which the Church of Christ hath, is placed not *in*, or *upon* the † *Person*, much less the *Successor* of *St. Peter*; but upon the † *Faith*, which by *God's Spirit* in him, he so firmly professed: Which is the common received Opinion, both of the

† *Etego dico tibi [i. tuæ Confessioni, quâ mihi dixisti, Tu es Christus, &c. Dion. Carthuf. in S. Mat. 16. 18. † Et super hanc Petram] i. Fidei hujus firmitatem & fundamentum. Vel super hanc Petram quam confessus es, i. super Me ipsum Lapidem Angularem, &c. Ibid.*

the *Ancient Fathers*, and the *Protestants*. Upon this Rock, that is upon this Faith, will I build my Church; St. Matth. 16. So here's all the good be hath gotten by St. Cyril, unless he can cite some other place of St. Cyril, which I believe he cannot.

And for *Ruffinus*, the place which *Bellarmino* aims at, is in NUM. 12. his Exposition upon the Creed; and is quoted in part, the \* Chapter before. But when all his words shall be laid together, they will make no more for *Bellarmino* and his Cause, than the former places have done.

† *Ruffinus* his words then run thus: Before I come to the words of the Creed, this I think fit to warn you of, that in divers Churches some things are found added to the words (of the Creed.) But in the Church of the City of Rome, this is not found done: And as I think, 'Tis, for that no Hereſie did take its rise or beginning there: And for that the Old Custom is there observed, namely, that they which are to receive the Grace of Baptism, do publicly repeat the Creed in the hearing of the People, who would not admit such Additions.

But in other places (as far as I can understand) by reason of some Hereticks, some things were added, but such as were to exclude the sense of their Novel Doctrine. Now these words make little for *Bellarmino* who cites them, and much against *Ruffinus* that uttered them. They make little for *Bellarmino*. First, because suppose *Ruffinus* his Speech to be true, yet this will never follow: In *Ruffinus* his time no Hereſie had taken its beginning at Rome: therefore no Hereſie hath had rooting there so many hundred years since. Secondly, *Bellarmino* takes upon him there to prove, That the particular Church of Rome cannot Err. Now neither can this be concluded out of *Ruffinus* his words. First, because (as I said before) to argue from *Non sumpsit*, to *Ergo sumere non potest*: No Hereſie hath yet begun there; therefore none can begin there, or spring thence, is an Argument drawn *ab Actu ad potentiam negativè*, from the Act to the Power of Being; which every Novice in Learning can tell proceeds not *Negativè*. And common Reason tells every man, 'tis no consequence to say, Such a thing is not, or hath not been, therefore it cannot be. Secondly, because though it were true, that no Hereſie at all did ever take its beginning at Rome; yet that can never prove, that the particular Church of Rome can never Err (which is the thing in Question.) For suppose that no Hereſie did ever begin there; yet if any that began elsewhere were admitted into that Church, it is as full a proof, that that Church can Err, as if the Hereſie had been hatched in that Nest. For that Church

\* *Bellar. L. 4. de Rom. Pont. Cap. 3. §. penult.*

† *Illud non importune commonendum puto, quod in diversis Ecclesiis aliqua in his verbis inveniuntur adjecta. In Ecclesia tamen urbis Romæ hoc non deprehenditur factum. Pro eo arbitror, quod neque Hereſis ulla illic sumpsit exordium, & mos ibi servatur antiquus, eos qui gratiam Baptismi suscepturi sunt, publicè, id est, Fidelium populo audiente, Symbolum reddere: Et utique adjectionem anius saltem Sermonis, eorum qui præcesserunt in Fide, non admittit auditus. In cæteris autem Locis, quantum intelligi datur, propter nonnullos Hereticos addita quedam videntur, per quæ novellæ Doctrinæ sensus crederetur excludi, &c. Ruffin. in Exposit. Symbol. (ut habetur inter Opera S. Cypriani) Præfat. Exposit.*

Church errs, which admits an *Hereſie* in it, as well as that which *broaches* it. Now *Ruffinus* ſays no more of the *Roman Church*, then *non ſumpſit exordium*, no *Hereſie* took its beginning there; but that denies not, but that ſome Heretical Taint might get in there: And 'tis more than manifeſt, that the moſt Famous *Hereſies*, in their ſeveral times, made their abode even at *Rome*. And 'tis obſervable too, that *Bellarmino* cites no more of *Ruffinus* his words than theſe (*In Eccleſia Urbis Romæ neque Hæreſis ulla ſumpſit exordium, & mos ibi ſervatur antiquus*) as if this were an entire Speech, whereas it comes in but as a Reason given of the Speech precedent; and as if *Ruffinus* made the *Church* of *Rome* the great Obſerver of the Customs of the *Church*, whereas he ſpeaks but of one particular Custom of *reciting the Creed before Baptiſm*. But after all this, I pray did no *Hereſie* ever begin at *Rome*? Where did *Novatianiſm* begin? At *Rome* ſure. For <sup>a</sup> *Baronius*, <sup>b</sup> *Pamelius*, and <sup>c</sup> *Petavius*, do all diſpute the Point, whether that *Seſt* was denominated from *Novatianus* the *Roman* *Prieſt*, or *Novatus* the *African* *Biſhop*; and they conclude for *Novatian*. He then that gave that *Name*, is in all right the *Founder*, and *Rome* the *Nest* of that *Hereſie*; and there it continued with a *Succession* <sup>d</sup> of *Biſhops* from *Cornelius* to *Cæleſtine*, which is near upon two hundred years. Nay, could *Ruffinus* himſelf be ignorant that ſome *Hereſie* began at *Rome*? No ſure. For in this I muſt challenge him either for his weak *Memory*, or his wilful *Error*. For *Ruffinus* had not only read *Eusebius* his *Hiſtory*, but had been at the pains to *translate* him. Now <sup>\*</sup> *Eusebius* ſays plainly, that ſome *Hereticks* ſpread their *venome* in *Asia*, ſome in *Phrygia*, and others grew at *Rome*; and *Florinus* was the *Ring-leader* of them. And more clearly after. *Irenæus* (ſaith he) directed divers *Epistles* againſt this *Florinus*, and his Fellow *Blaſtus*, and condemns them of ſuch *Hereſies* as threw them and their Followers into great *Impiety*, &c. Thoſe at *Rome* corrupting the ſound *Doctrine* of the *Church*. Therefore moſt manifeſt it is, that ſome *Hereſie* had its riſe and beginning at *Rome*. But to leave this ſlip of *Ruffinus*, moſt evident it is, that *Ruffinus* neither did, nor could account the particular *Church* of *Rome* *Infallible*: for if he had eſteemed ſo of it, he would not have diſ�ented from it in ſo main a Point, as is the *Canon* of the *Scripture*, as he plainly doth. † For reckoning up the *Canonical Books*, he moſt manifeſtly diſſents from the *Roman Church*. Therefore either *Ruffinus* did not think the *Church* of *Rome* was *Infallible*, or elſe the *Church* of *Rome* at this day reckons up more *Books* within the *Canon*, than heretofore ſhe did. If ſhe do, then ſhe is changed in a

<sup>a</sup> Baron. To. 2. An. 254. Num. 62.

<sup>b</sup> Pamel. in Cyprian. Epiſt. 41. & 73.

<sup>c</sup> Petavius in Epiphani. Hæreſ. 59.

<sup>d</sup> Onuph. in Notis ad Plat. in vita Cornelii.

\* *Heretici alii in morem venenatorum ſerpentum in Aſiam & Phrygiam irrepſerant, ſicut et in ſcismate in Romanorum Dux Florinus.* Euseb. l. 5. cap. 14. And in *Ruffinus* his Translation, c. 15. And then afterwards, c. 19. & 20. *Ἐναντίας δὲ τῶν ἐν Ῥώμῃ τὸν ὀνὶ δὲ Ἐκκλησίας διαμὼν &c. καὶ ἐκείνων, &c.* Now theſe taught that God was the Author of Sin.

† *Ruff. in Expoſit. Symb. p. 188.* In which reckoning he plainly agrees with the *Church* of *England*. Art. 6.



main Point of *Faith*, the *Canon of Scripture*, and is absolutely convinced not to be *Infallible*: For if she were right in her *Reckoning* then, she is wrong now; and if she be right now, she was wrong then: And if she do not reckon more now than she did when *Ruffinus* lived, then he reckons fewer than she, and so dissents from her; which, doubtless, he durst not have done, had he thought her Judgment *Infallible*. Yea, and he sets this mark upon his Dissent besides, \* *That he reckons up the Books of the Canon just so, and no otherwise, than as he received them out of the Monuments of the Fore-fathers; and out of which the Assertions of our Faith are to be taken.* Last of all; Had this place of *Ruffinus* any strength for the *Infallibility* of the *Church of Rome*, yet there is very little reason, that the *Pope* and his *Clergy* should take any Benefit by it. For † *St. Jerome* tells us, *That when Ruffinus was angry with him for an Epistle which he writ not, he plainly sent him to the Bishop of Rome, and bid him expostulate with him for the Contumely put upon him, in that he received not his Exposition of the Faith, which, said he, all Italy approved: And in that he branded him also, dum nesciret (behind his back) with Heresie.* Now, if the *Pope*, which then was, rejected this Exposition of the *Creed*, made by *Ruffinus*, and branded him besides with *Heresie*, his Sentence against *Ruffinus* was just, or unjust: If unjust, then the *Pope* erred about a Matter of *Faith*; and so neither he, nor the *Church of Rome*, *Infallible*: If just, then the *Church of Rome* labours to defend her self by his Pen, which is judged *Heretical* by her self. So, whether it were just, or unjust, the *Church of Rome* is driven to a hard strait, when she must beg help of him whom she branded with *Heresie*, and out of that Tract which she her self rejected; and so uphold her *Infallibility* by the Judgment of a Man, who, in her Judgment, had erred so foully: Nor may she, by any \* Law, take benefit of a Testimony, which her self hath defamed, and protested against.

With these, *Bellarmino* is pleased to name six or \* seven *Popes*, NUM. 13. which, he saith, are all of this Opinion. But of *Popes Opinions*, he saith, That † these Testimonies will be condemned by the Hereticks. Good words, I pray. I know whom the *Cardinal* means by *Hereticks* very well; but the best is, his Call cannot make them so. Nor shall I easily condemn seven ancient *Bishops of Rome* concurring in Opinion, if apparent Verity in

\* *Novi & Veteris Testamenti Volumina, &c. sicut ex Patrum Monumentis accepimus. Ruff. in Symb. p. 188. Et hæc sunt quæ Patres intra Canonem concluderunt. Et ex quibus Fidei nostræ Assertionones constare voluerunt. Ibid. p. 189.*

† *Si Episcopi Romani est, stultè facis ab eo Exemplar Epistolæ petere, cui missa non est, &c. Vade potius Romam, & præsens apud eum expostula, cur tibi & absenti & innocenti feceris injuriam. Primum, ut non reciperet Expositionem Fidei tuæ, quam omnis (ut scribis) Italia comprobavit, &c. Deinde, ut Caeterum tibi Hereseos, dum nescis, inureret. S. Hieron. Apol. 3. advers. Ruffin. fol. 85. K.*

\* *Quum quis se velle personas testium post publicationem repellere fuerit protestatus; Si quid pro ipso dixerint, iis non creditur. Extra. Tex. & ibi Gloss. c. Præsentium 31. de Testibus.*

NUM. 13.  
† Lib. 4. c. 3. §. De altero ergo.  
† Quæ etsi ab Hereticis continentur. L. 4. c. 4. §. Adde etiam.



the thing it self do not force me to dissent; and in that Case, I shall do it without Contempt too. This only I will say, \* That *seven Popes* concurring in Opinion, shall have less weight with me in their own Cause, than any other *seven* of the more *Ancient Fathers*. Indeed, could I swallow † *Bellarmino's* Opinion, That the *Pope's Judgment is infallible*, I would then submit, without any more ado. But that

will never down with me, unless I live till I dote; which I hope in God I shall not.

NUM. 14. Other Proofs than these *Bellarmino* brings not, to prove, that the *Particular Church of Rome cannot err in, or from the Faith*. And of what force these are, to sway any Judgment, I submit to all indifferent Readers. And, having thus examined *Bellarmino's* Proofs, That the *particular Church of Rome cannot err in Faith*, I now return to *A. C.* and the Jesuit; and tell them, that no Jesuit, or any other, is ever able to prove any *particular Church Infallible*.

NUM. 15. But for the *particular Church of Rome*, and the *Pope* with it, erred it hath, and therefore may err: Erred, I say, it hath, in the worship of Images, and in altering *Christ's* Institution in the Blessed Sacrament, by taking away the Cup from the People; and divers other Particulars, as shall appear at \* after. And, as for the Ground which is presumed to secure this Church from

\* S. 33. Confid. 7. Num. 5. & 12.

† *Romana Ecclesia Particularis non potest errare, persistente Romæ Apostolicâ sede. Propositio hæc est verissima, & fortasse tam vera quam illa prima de Pontifice. L. 4. de Rom. Pont. c. 4. §. 2. Edit. Lugdun. 1596.* And that first Proposition is this: *Summus Pontifex, cum totam Ecclesiam docet, in his quæ ad fidem pertinent nullo casu errare potest. Ibid. c. 3. §. 1.*

Errour, 'tis very remarkable how the † *Learned Cardinal* speaks in this Case: For he tells us, that this Proposition [*So long as St. Peter's Chair is at Rome, that particular Church cannot err in the Faith*] is *verissima*, most true; and yet in the very next words, 'tis *Fortasse tam vera*, peradventure as true as the former (that is) *That the Pope, when he teaches the whole Church in those things which*

*belong to the Faith, cannot err in any case.* What! Is that Proposition most true? And yet is it but at a Peradventure 'tis as true as this? Is it possible any thing should be *absolutely most true*; and yet under a Peradventure that it is but as true as another Truth? But here, without all Peradventure, neither Proposition is true. And then indeed *Bellarmino* may say, without a *Fortasse*, That this Proposition, *The particular Church of Rome cannot err, so long as the See Apostolick is there*, is as true as this; *The Pope cannot err while he teaches the whole Church in those things which belong to the Faith*: For neither of them is true. But he cannot say that either of them is *verissima*, most true, when neither of them hath Truth.

NUM. 16. 2. Secondly, If the *particular Church of Rome be Infallible*, and

and can neither err in the Faith, nor fall from it, then it is because the *See Apostolick* cannot be transferred from Rome, but must ever, to the Consummation of the World, remain there, and keep that *particular Church* from erring. Now to this what says *Bellarmino*? What? Why

he tells us, † That it is a pious, and most probable Opinion to think so. And he reckons four Probabilities, that it shall never be removed from Rome. And I will not deny, but some of them are fair Probabilities;

but yet they are but Probabilities, and so unable to convince any man. Why but then, what if a man cannot think as *Bellarmino* doth, but that inforced by the Light of his Understanding, he must think the quite contrary to this, which *Bellarmino* thinks pious, and so Probable? What then? Why then \* *Bellarmino* himself tells you, that the quite contrary \* *Contraria Proposition to this, namely, That St. Peter's Chair may be severed from Rome, and that then that particular Church may err, is neither Heretical, nor manifestly Erroneous.* So then, by *Bellarmino's* own Confession, I am no Heretick, nor in any manifest Error, if I say (as indeed I do, and think it too) that 'tis possible for St. Peter's Chair to be carried from Rome, and that then at least, by his own Argument, that Church may err.

† *Pia & probabilissima Sententia est, Cathedram Petri non posse separari à Româ, & proinde Romanam Ecclesiam absolute non posse errare, vel deficere. l. 4. de Rom. Pont. c. 4. §. Quod nihilominus.*

\* *Contraria Sententia nec est Heretica, nec manifestè erronea. l. 4. de Rom. Pont. c. 4. §. At secundum.*

Now then upon the whole matter, and to return to A. C. NUM. 17. If that Lady desired to rely upon a *particular Infallible Church*, 'tis not to be found on Earth. Rome hath not that Gift, nor her Bishop neither. And *Bellarmino* (who I think was as able as any Champion that Church hath) dares not say, 'tis either Heresie, or a manifest Error, to say, That the *Apostolick See* may be removed thence, and that Church not only err in Faith, but also fall quite away from it. Now I, for my part, have not ignorance enough in me to believe, that that Church which may Apostatize at some one time, may not err at another; especially since both her erring and failing may arise from other Causes besides that which is mentioned by the Cardinal. And if it may err, 'tis not Infallible.

F. The Question was, Which was that Church? A Friend of the Ladies would needs defend, That not only the Roman, but also the Greek Church was right.

B. When that Honourable Personage answered, I was not by to hear. But I presume, he was so far from granting, that only the Roman Church was right, as that he did not grant it right; and that he took on him no other defence of the poor Greek Church, than was according to Truth.

§. 4.

F. I told him, That the Greek Church had plainly changed, and taught false in a Point of Doctrine concerning the Holy Ghost, and that I had heard say, that even his Majesty should say, That the Greek Church having erred against the Holy Ghost, had lost the Holy Ghost.

§. 5.

B. You are very bold with *His Majesty*, to relate him upon *Hear-say*. My intelligence serves me not to tell you what *His Majesty* said: But if he said it not, you have been too credulous to believe, and too sudden to report it. Princes deserve, and were wont to have, more Respect than so. If *His Majesty* did say it, there is *Truth* in the speech; the Error is yours only, by mistaking what is meant by *losing the Holy Ghost*. For a particular Church may be said to lose the *Holy Ghost* two ways, or in two degrees. 1 The one, when it loses such special assistance of that Blessed Spirit, as preserves it from all dangerous Errors and sins, and the temporal punishment which is due unto them: And in this sense the *Greek Church* did perhaps lose the *Holy Ghost*: for they erred against him, they sinned against God. And for this, or other sins, they were delivered into another *Babylonish Captivity* under the *Turk*, in which they yet are; and from which, God in his mercy deliver them. But this is rather to be called an Error *circa Spiritum Sanctum*, about the Doctrine concerning the Holy Ghost, then an Error against the Holy Ghost. 2 The other is, when it loses not only this assistance, but all assistance *ad hoc*, to this, that they may remain any longer a true Church; and so, *Corinth* and *Ephesus*, and divers other Churches have lost the *Holy Ghost*; but in this sense the whole *Greek Church* lost not the *Holy Ghost*. For they continue a true Church in the main substance, to and at this day, though Erroneous in this Point which you mention, and perhaps in some other too.

F. The Ladies Friend not knowing what to answer, called in the Bishop, who sitting down first, excused himself as one unprovided, and not much studied in Controversies, and desiring that in Case he should fail, yet the Protestant Cause might not be thought ill of.

§. 6.

B. This is most true. For I did indeed excuse my self, and I had great reason so to do. And my Reason being grounded upon *Modesty*, for the most part, there I leave it. Yet this it may be fit others should know, that I had no information where the other Conferences brake off; no instruction at all what should be the ground of this third Conference, nor the full

full time of four and twenty hours to bethink my self. And this I take upon my Credit is most true : whereas you make the fitting of these, and the like *Questions*, to the very *Bran*, your dayly work, and came thoroughly furnished to the business, and might so lead on the Controverſie to what your self pleased, and I was to follow as I could. \* *S. Augustine* said once, *Scio ne invalidum esse*, I know I am weak; and yet he made good his Cause. And so perhaps may I against you. And in that I preferr'd the Cause before my particular Credit; that which I did was with *modesty*, and according to *Reason*. For there is no *reason* the weight of this whole Cause should rest upon any one particular man: And great *reason*, that the personal defects of any man should press himself; but not the Cause. Neither did I enter upon this service, out of any forwardness of my own, but commanded to it by *Supreme Authority*.

\* *De util. Credendi. c. 2.*

F. *It having an hundred better Scholars to maintain it than he. To which I said, there were a thousand better Scholars than I to maintain the Catholick Cause.*

B. In this I had never so poor a Conceit of the *Protestants Cause*, as to think, that they had but an hundred better than my self to maintain it. That which hath an hundred, may have as many more, as it pleases God to give, and more than you. And I shall ever be glad, that the *Church of England* (which, at this time, if my memory reflect not amiss, I named) may have far more able Defendants than my self. I shall never envy them, but rejoyce for her. And I make no question, but that if I had named a *thousand*, you would have multiply'd yours into *ten thousand*, for the *Catholick Cause* (as you call it.) And this confidence of yours hath ever been fuller of noise then proof. But you proceed.

§. 7.

F. *Then the Question about the Greek Church being proposed, I said as before, that it had erred.*

B. Then I think the *Question* about the *Greek Church* was proposed. But after you had with confidence enough not spared to say, That what I would not acknowledge in this Cause, you would wring and extort from me; then indeed you said as before, that it had *erred*: And this no man denied. But every *Error* denies not *Christ*, the *Foundation*; or makes *Christ* deny it, or thrust it from the *Foundation*.

§. 8.

F. *The Bishop said, That the Error was not in Points Fundamental.*

B. I



§. 9.  
NUM. 1.

B. I was not so peremptory. My speech was, That divers Learned men, and some of your own, were of Opinion, that (as the Greeks expressed themselves) it was a Question not simply Fundamental. I know, and acknowledge that Error of denying the Procession of the Holy Ghost from the Son, to be a grievous Error in Divinity. And sure it would have grated the Foundation, if they had so denied the Procession of the Holy Ghost from the Son, as that they had made an Inequality between the Persons. But since their form of speech is, *† That the Holy Ghost proceeds from the Father by the Son, and is the Spirit of the Son*, without making any difference in the Consubstantiality of the Persons; I dare not deny them to be a true Church for this; though I confess them an erroneous Church in this particular.

† Non ex Filio, sed Spiritum Filii esse dicimus. Damascen. L. 1. Fid. Orth. c. 11. Et Patris per Filium. Ibid.

NUM. 2.

b Pluralitas

in Voce, sal-

vatà unitate

in Re; non re-

pugnat unita-

ti Fidei. Du-

rand. Lib. 3. d.

25. q. 2.

c Magist. 1.

Sent. d. 11. D.

Sanè sciendum

est, quòd licet

in presenti Ar-

ticulo a nobis

Græci verbo

discordent, ta-

men sensu non

differunt, &c.

Bandinus L. 1.

de Trin. d. 11.

§ Bonavent.

in 1 Sent. de.

11. A. 1. q. 1

§. 12. Licet

Græcis infen-

sissimus, quum

dixit Græcos

obscure curio-

sitatem Romanis addendo (Filioq);

Quia sine hujus Articuli professione salus erat; non Respondet negando salu-

tem esse, sed dicit tantum opportunam fuisse Determinationem propter periculum. Et postea §. 15. Sunt qui

volunt sustinere opinionem Græcorum, & Latinorum, distinguendo duplicem modum Procedendi.

Sed forte si duo sapientes, unus Græcus, alter Latinus, uterque verus amator Veritatis, & non propriae disci-

onis, &c. de hac visâ contrarietate disquirerent, pateret utrique tandem ipsam Contrarietatem non esse vera-

citer realem, sicut est Vocalis. Scotus in 1 Sent. d. 11. q. 1. Antiquorum Græcorum à Latinis discrepantia in voce

potius est, & modo explicandi Emanationem Sp. S. quàm in ipsâ re, &c. Iodocus Clitoveus in Damasc. L. 1. Fid.

Orth. c. 11. Et quidam ex Græcis concedunt, quòd sit à Filio, vel ab eo profusus. Thom. p. 1. q. 36. A. 2. C.

Et Thomas ipse dicit, Sp. S. procedere mediâtè à Filio. Ib. A. 3. ad 1. saltem ratione Personarum Spirantium.

Respondet cum Bellarione, & Gennadio, Damascenum non negasse Sp. S. procedere ex Filio, quòd ad rem ar-

tinere, quum dixerit Spiritum esse Imaginem Filii, & per Filium, sed existimasse tutius dici per Filium, quàm

ex Filio, quantum ad modum loquendi, &c. Bellarm. L. 2. de Christo, c. 27. §. Respondeo igitur. Et Tollet, in S.

John 15. Ar. 25 & Lutheran. Resp. ad Resp. 2. Jeremix Patriarchæ. d. Eadem penitus Sententia, ubi suprà,

Clitov. e Bellarm. 4. de Notis Eccl. cap. 8. §. Quod autem apud Græcos.

NUM. 3.

Now that divers Learned men were of Opinion, that à Fi-  
lio, and per Filium, in the sence of the Greek Church, was but  
a Question in modo loquendi, in manner of speech; <sup>b</sup> and  
therefore not Fundamental, is evident. <sup>c</sup> The Master and his  
Scholars agree upon it. The Greeks (saith he) confess the Holy  
Ghost to be the Spirit of the Son, with the Apostle, Galat. 4. and  
the Spirit of Truth, S. John 16. And since Non est aliud, it is  
not another thing to say; The Holy Ghost is the Spirit of the  
Father, and the Son, then that he is, or proceeds from the Fa-  
ther, and the Son; in this they seem to agree with us in ean-  
dem Fidei sententiam, upon the same Sentence of Faith, though  
they differ in words. Now in this cause, where the words dif-  
fer, but the Sentence of Faith is the same, <sup>d</sup> penitus eadem,  
even altogether the same, Can the Point be Fundamental? You  
may make them no Church (as <sup>e</sup> Bellarmine doth) and so deny  
them Salvation, which cannot be had out of the true Church;  
but I for my part dare not so do. And Rome in this particular  
should be more moderate, if it be but because this Article  
(Filioq;) was added to the Creed by her self. And 'tis hard to  
adde, and Anathematize too.

It ought to be no easie thing to condemn a man of Herefie, in  
foundation of faith; much less a Church; least of all so am-  
ple

ple and large a Church as the Greek, especially so, as to make them *no Church*. *Heaven Gates* were not easily shut against Multitudes, when St. Peter wore the *Keys* at his own Girdle. And it is good Counsel which \* *Alphonsus a Castro*, one of your own, gives: *Let them consider that pronounce easily of Heresie, how easie it is for themselves to err.* Or if you will pronounce, consider what it is that seperates from the Church simply, and not in part only. I must needs profess, that I wish heartily, (as well as † others) that those distressed men, whose Cross is heavy already, had been more plainly and moderately dealt withal, though they think a diverse thing from us, than they have been by the *Church of Rome*. But hereupon you say you were forced:

\* Lib. 3, cont. Heres. fol. 93. A. Ut videantur, qui facile de Heresi pronuntiant, quam facile etiam ipsi errant: Et intelligent, non esse tam leviter de Heresi censendum, &c. In verbo [Beatitudo.] † Junius Animad. in Bellar. cont. 2. l. 3. c.

*F. Whereupon I was forced to repeat what I had formerly brought against Dr. White, concerning Points Fundamental.*

B. Hereupon it is true, that you read a large Discourse out of a Book Printed, which, you said, was yours; the Particulars (all of them at the least) I do not now remember, nor did I then approve. But if they be such as were formerly brought against Doctor White, they are by him formerly answered.

The first thing you did, was the \* *righting* of St. Augustine; which Sentence I do not at all remember was so much as named in the Conference, much less was it stood upon, and then righted by you. Another place of St. Augustine indeed was (which you omit;) but it comes after, about *Tradition*, to which I remit it. But now you tell us of a great Proof made out of this † place: For these words of yours contain two Propositions: One, *That all Points defined by the Church are Fundamental*: The other, *That this is proved out of this place of St. Augustine*.

\* F. First righting the Sentence of St. Austin: Ferendus est Disputator errans &c. Here A. C. p. 44. tells us very learnedly, that my corrupt Copy hath *righting* instead of *reading* the Sentence of St. Austin. Whereas I here use the word *righting*, not as it is opposed to *reading* (as any man may discern A. C. palpably mistakes) but for *doing right* to St. Augustine. And if I had meant it for *writing*, I should not have spelled it so.

† By which is proved, That all Points defined by the Church are Fundamental.

1. For the first, *That all Points defined by the Church are fundamental*: It was not the least means, by which Rome grew to her Greatness, to blast every Opposer she had with the Name of *Heretick*, or *Schismatick*; for this served to shrivel the Credit of the Persons. And the Persons once brought into Contempt and Ignominy, all the good they desired in the Church, fell to dust for want of Creditable Persons to back and support it. To make this proceeding good in these later years, this course (it seems) was taken. The *School*, that must maintain (and so they do) *That all Points defined by the Church, are thereby* \* *Fundamental*,  
<sup>b</sup> *necessary to be believed*,  
<sup>c</sup> *of the Substance of the Faith*; and that, though it be

a Your own word.  
b Inconcussa fide ab omnibus. Thom. 2. 2. q. 1. Art. 10. C.  
c Scotus 1. Sent. a. 11. q. 1.

determined

d *Ecclesie Vo-* determined quite <sup>d</sup> quite *extra Scripturam*. And then <sup>e</sup> leave  
ces etiam ex- the wise and active Heads to take order, that there be strength  
tra Scriptu- enough ready to determine what is fittest for them.

leſt. Con. 4.

q. 1. Ar. 3. *Que maturo judicio definivit, &c. Solidum eſt, & etiamſi nullo Scripturarum, aut evidenti,*  
aut probabili testimonio confirmaretur. Ibid.

c Et penes Cercopes Victoria ſit, Greg. Naz. de Differen. vita. Creopes 1. *Aſtutos, & veteratorie Impro-*  
bitatis Episcopos, qui artibus ſuis ac dolis omnia Concilia perturbabant. Schol. ib.

NUM. 3.

But ſince theſe men diſtinguiſh not, nor you, between the  
*Church in general*, and a *General Council*, which is but her *Re-*  
*presentation* for determinations of the Faith; though I be ve-  
ry ſlow in ſifting or oppoſing what is concluded by Lawful,  
General, and Conſenting Authority; though I give as much as  
can juſtly be given to the Definitions of Councils truly Ge-  
neral: Nay, ſuppoſe I ſhould grant (which I do not) *That Ge-*  
*neral Councils cannot err*; yet this cannot down with me,  
*That all Points even ſo defined are Fundamental*. For *Deduſti-*  
*ons* are not prime and native *Principles*; nor are *Superſtru-*  
*ctures Foundations*. That which is a *Foundation for all*, can-  
not be one, and another, to different Chriſtians in regard of it  
ſelf; for then it could be no common *Rule* for any, nor could  
the Souls of men reſt upon a *ſhaking Foundation*. No: If it  
be a true *Foundation*, it muſt be common to all, and firm under  
all; in which ſenſe the *Articles of Chriſtian Faith are funda-*

\* *Quum enim una & eadem fides ſit,*  
*neque is qui multum de ipſa dicere po-*  
*teſt, pluſquam oportet, dicit; neque*  
*qui parum, ipſam imminuit. Iren. L. 1.*  
*adverſ. Hæreſ. c. 3.*

*mental*. And \* *Irenæus* lays this for a  
Ground, That the whole Church (howſo-  
ever diſperſed in place) ſpeaks this with one  
mouth: *He, which among the Guides of the*  
*Church is beſt able to ſpeak, utters no more*  
*than this; and leſs than this, the moſt ſimple*

*doth not utter*. Therefore the Creed (of which he ſpeaks) is a  
common, is a *constant Foundation*. And an *Explicite Faith*  
muſt be of this, in them which have the uſe of Reason; for  
both Guides, and ſimple People, all the Church utter  
this.

NUM. 4.

Now many things are defined by the *Church*, which are  
but *Deductions* out of this: which (ſuppoſe them deduced  
right) *move far from the foundation*; without which *De-*  
*ductions* explicitly believed, many millions of Chriſtians go to  
Heaven; and cannot therefore be *fundamental in the Faith*.  
True *Deductions* from the *Article* may require neceſſary be-  
lief, in them which are able, and do go along with them from  
the Principle to the Conclusion. But I do not ſee, either that  
the *Learned* do make them neceſſary to all, or any reaſon  
why they ſhould. Therefore they cannot be *fundamental*; and  
yet to ſome mens Salvation they are neceſſary,

NUM. 5.

Befides, that which is *fundamental* in the Faith of Chriſt,  
is

is a *Rock immoveable*, and can never be varied. Never \*. Therefore, if it be *fundamental* after the Church hath defined it, it was *fundamental* before the Definition, else it is *moveable*; and then no Christian hath where to rest. And if it be *immoveable*, as † indeed it is, no Decree of a Council, be it never so General, can alter *immoveable Verities*, no more then it can change *immoveable Natures*. Therefore if the Church in a Council define any thing, the thing defined is not *fundamental*, because the Church hath defined it; nor can be made so by the Definition of the Church, if it be not so in it self. For if the Church had this power, she might make a new Article of the Faith, \* *which the Learned amongst your selves deny*: For the Articles of the Faith cannot increase in *substance*, but only in *Explication* \*. And for this, I'll be judg'd by Bellarmine, † who disputing against Amb. Catharinus about the Certainty of Faith, tells us, *That Divine Faith both not its certainty, because 'tis Catholick, i. e. common to the whole Church; but because it builds on the Authority of God, who is Truth it self, and can neither deceive, nor be deceived.* And he adds, *That the Probation of the Church can make it known to all, that the Object of Divine Faith is revealed from God, and therefore certain, and not to be doubted; but the Church can adde no certainty, no firmness to the Word of God revealing it.*

Nor is this hard to be farther proved out of your own School; NUM. 6. for \* Scotus professeth it in this very particular of the Greek Church: *If there be (saith he) a true real difference between the Greeks and the Latines, about the Point of the Procession of the Holy Ghost, then either they or we be verè Hæretici, truly and indeed Hereticks.* And he speaks this of the old Greeks, long before any Decision of the Church in this Controversie: For his instance is in S. Basil, and Greg. Nazianz. on the one side, and S. Hierome, Augustine, and Ambrose, on the other. And who dares call any of these Hereticks? is his challenge. I deny not, but that Scotus adds there, *That howsoever this was before, yet ex quo, from the time that the Catholick Church declared it, it is to be held as of the substance of Faith.* But this cannot stand with his former Principle, if he intend by it; That whatsoever the Church defines, shall be *ipso facto*, and for that Determinations sake, *Fundamental*. For if before the

\* *Resolutio* Occhami est, quod nec tota Ecclesia, nec Concilium Generale, nec summus Pontifex potest facere Articulum, quod non fuit Articulus. Sed in dubiis Propositionibus potest Ecclesia determinare, an sint Catholica, &c. Tamen sit determinando non facit quod sint Catholica, quum prius essent ante Ecclesie Determinationem; &c. Almain. in 3. D. 25. Q. 1.

† *Regula Fidei una omnino est, sola illa immobilis, & irreformabilis*: Tertul. de Virg. vel. cap. 1. In hac fide, &c. Nihil transmutare, &c. Athan. Epist. ad Jovin. de Fide.

\* Occham.

Almain. in 3. Sent. D. 25. q. 1.

\* Thom. 2. 2<sup>a</sup> q. 1. Ar. 7. C.

† *Fides Divina non ideo habet certitudinem, quia toti Ecclesie communis est: sed quia niscitur Auctoritate Dei, qui nec falli, nec fallere potest, quum sit ipsa Veritas*. L. 3. de Justif. c. 3. §. Quod verò Concilium.

*Probatio Ecclesie facit ut omnibus innotescat Objectum (Fidei Divina) esse revelatum à Deo, & propter hoc certum & indubitatum; non autem tribuit firmitatem verbo Dei aliquid revelantis*. I. bid. §. At inquit.



Determination (supposing the Difference real) some of those *Worthies* were truly *Hereticks*, (as he confesses) then somewhat made them so. And that could not be the Decree of the Church, which then was not: Therefore it must be somewhat really false, that made them so; and *fundamentally false*, if it

† Bellarm. L. 2. de Conc. Auth. c. 12. Concilia cum definiunt, non faciunt aliquid esse infallibilis veritatis, sed declarant. Explicare, Bonavent. in 1. d. 11. A. 1. q. 1. ad finem. Explanare, declarare. Tho. 1. q. 36. A. 2. ad. 2. § 2. 2. q. 1. A. 10. ad. 1. Quid unquam aliud (Ecclesia) Conciliorum decretis enisa est, nisi ut quod antea simpliciter credebatur, hoc idem postea diligentius crederetur. Vin. Lyr. cont. her. c. 32.

NUM. 7.  
a Sent. 1. D. 11.  
b Alb. Mag. in  
1. Sent. D. 11.  
Art. 7.

c Hoc semper,  
nec quicquam  
præterea. Vin.  
Lyr. c. 32.

d In novâ Hæresi Veritas prius erat de Fide, etsi non ita declarata a Scotus in 1. D. 11. q. 1. in fine. Heretici multa quæ erant implicita fidei nostræ compulerunt explicare. Bonavent. in 1. D. 11. A. 1. § 1. ad finem. Tho. 1. q. 36. A. 2. ad. 2. Quamvis Apostolica Sedes, aut Generale Concilium de Hæresi censere possit, non tamen idem Assertio aliqua erit Hæresis, quia Ecclesia definiit, sed quia Fidei Catholica repugnat. Ecclesia siquidem suâ definitione non facit talem Assertionem esse Hæresin, quàm etiam ipsa non definivisset, esset Hæresis; sed id efficit ut pateat. Sc. Alphons à Castro L. 1. Advers. Hæres. c. 8. fol. 21. D.

NUM. 8.

nature of the thing, which the Church declares.

And it is a slight and poor Evasion that is commonly used, that the Declaration of the Church makes it Fundamental, *quoad nos*, in respect of us; for it doth not that neither: For no respect to us can vary the Foundation. The Churches Declaration can bind us to Peace, and External Obedience, where there is not express Letter of Scripture, and Sense agreed on; but it cannot make any thing *fundamental to us*, that is not so in its own Nature. For if the Church can so adde, that it can by a Declaration make a thing to be funda-

mental

made them *Hereticks against the Foundation*. But Scotus was wiser then to intend this. It may be, he saw the stream too strong for him to swim against, therefore he went on with the Doctrine of the Time, *That the Churches Sentence is of the substance of Faith*; but meant not to betray the Truth: For he goes no farther then *Ecclesia declaravit*, since the Church hath declared it, which is the word that is used by divers †.

Now the <sup>a</sup> Master teaches, and the <sup>b</sup> Scholars too, That every thing which belongs to the Exposition or Declaration of another, *intus est*, is not another contrary thing, but is contained within the Bowels and nature of that which is interpreted, from which, if the Declaration depart, it is faulty and erroneous; because instead of declaring, it gives another, and contrary<sup>c</sup> sense. Therefore, when the Church declares any thing in a Council, either that which she declares, was *intus*, or *extra*; in the nature and verity of the thing, or out of it. If it were *extra*, without the nature of the thing declared, then the Declaration of the thing is false, and so, far from being *fundamental in the Faith*<sup>d</sup>. If it were *intus*, within the compass and nature of the thing, though not open and apparent to every eye; then the Declaration is true, but not otherwise *fundamental*, then the thing is which is declared: for that which is *intus*, cannot be larger or deeper than that in which it is; if it were, it could not be *intus*. Therefore nothing is simply *fundamental*, because the Church declares it, but because it is so in the

mental in the Faith, that was not; then it can take a thing away from the Foundation, and make it by declaring, not to be fundamental; which all Men grant, no power of the Church can do. † For the power of adding any thing contrary, and of detracting any thing necessary, are alike forbidden \* and alike denied. Now, nothing is more apparent, than this, to the Eye of all Men, That the Church of Rome hath determined, or declared, or defined (call it what you will) very many things, that are not in their own nature fundamental; and therefore, neither are, nor can be made so by her adjudging them. Now, to all this discourse, That the Church hath not power to make any thing fundamental in the Faith, that intrinsically, and in its own nature, is not such, A. C. is content to say nothing.

† Ecclesia don  
amputat ne-  
cessaria, non  
apposit super-  
flua, Vin. Lyr.  
c. 32.  
\* Deut. 4. 2.  
† Thom. Supp.  
q. 6. A. 6. C.

2. For the second, That it is proved by this place of St. Augustine, That all Points defined by the Church, are fundamental. You might have given me that place cited in the Margin, and eased my pains to seek it; but it may be, there was somewhat in concealing it: For you do so extraordinarily right this place, that you were loth (I think) any body should see how you wrong it. The place of St. Augustine is this, against the Pelagians, about Remission of Original Sin in Infants:

NUM. 9.

\* This is a thing founded: An erring Disputer is to be born with in other Questions not diligently digested, not yet made firm by full Authority of the Church, their Errour is to be born with; but it ought not to go so far, that it should labour to shake the Foundation it self of the Church. This is the place: But it can never follow, out of this place (I think) That every thing defined by the Church, is fundamental.

\* August. Serm. 14. de verb. Apost. c. 12. Fundata res est. In aliis Questionibus non diligenter digestis, nondum plena Ecclesie Auctoritate firmatis ferendus est Disputator errans: ibi ferendus est error, non tantum progressi debet, ut etiam Fundamentum ipsum Ecclesie quaters moliatur.

For First, He speaks of a Foundation of Doctrine in Scripture; NUM. 10. not a Church-definition. This appears: For, few Lines before, he tells us, (a) There was a Question moved to St. Cyprian, Whether Baptism was concluded to the eighth Day, as well as Circumcision; And no doubt was made then of the (b) beginning of Sin; and that, (c) out of this thing, about which no Question was moved, that Question that was made, was answered. And (d) again; That St. Cyprian took that, which he gave in Answer from the Foundation of the Church, to confirm a Stone that was shaking. Now, St. Cyprian, in all the Answer that he gives, hath not one word of any Definition of the Church: Therefore ea res, that thing by which he answered, was a Foundation of prime and settled Scripture-Doctrine, not any Definition of the Church; Therefore, that which he took out of the Foundation of the Church, to fasten the Stone that shook, was not a Definition of the Church, but the Foundation of the Church it self, the Scri-

(a) Ibid. c. 20.  
(b) Origine Peccati.  
(c) Ex ea re, unde nulla erat Questio soluta est exorta Questio.  
(d) Hoc de Fundamento Ecclesie sumptum sit ad confirmandum Lapidem nutantem.

(e) Concil. Milevitane Council; where the Rule, by which Pelagius was condemned, is the Rule of (f) Scripture: Therefore St. Augustine goes on in the same sense, That the Disputer is not to be born any longer, that shall (g) endeavour to shake the Foundation it self, upon which the whole Church is grounded.

NUM. 11. Secondly, If St. Augustine did mean by Founded, and Foundation, the Definition of the Church, because of these words, This thing is founded, this is made firm by full Authority of the Church; and the words following these, To shake the Foundation of the Church; yet it can never follow out of any, or all these Circumstances (and these are all) That all Points defined by the Church, are fundamental in the Faith. For first, No Man

(h) 1 Tim. 3. 15. denies, but the Church is a (h) Foundation; That things defined by it, are founded upon it: And yet hence it cannot follow, That the thing that is so founded, is fundamental in the

(i) Mos fundatissimus, S. Aug. Ep. 28. Faith: For things may be (i) founded upon Humane Authority, and be very certain, yet not fundamental in the Faith. Nor yet can it follow, This thing is founded, therefore every thing deter-

mined by the Church, is founded. Again, That which follows, That those things are not to be opposed, which are made firm by full Authority of the Church, cannot conclude, they are therefore Fundamental in the Faith: For full Church-Authority (always the time that included the Holy Apostles being past by, and not comprehended in it) is but Church-Authority; and Church-Authority, when it is at Full Sea, is not simply (k) Divine, therefore the Sentence of it not fundamental in the Faith. And yet, no erring Disputer may be endured to shake the Foundation, which the Church in Council lays. But plain Scripture, with evident Sense, or a full demonstrative Argument, must have

(k) Staple. Rect. cont. 4. q. 3. A. 1.

(l) *Quæquid sit, si tam manifestum monstratur, ut in dubium venire non possit, præponenda est omnibus illis rebus, quibus in Catholica teneor. Ita si aliquid apertissimum in Evangelio. S. August. contra Fauid. c. 4.*

room, where a wrangling and erring Disputer may not be allowed it. And there is (l) neither of these, but may convince the Definition of the Council, if it be ill founded. And the Articles of the Faith may easily prove it is not Fundamental, if indeed, and verily, it be not so.

NUM. 12. And I have read some-body that says (Is it not you?) That things are fundamental in the Faith two ways: One, in their Matter such, are as all things which be so in themselves; The other, in the Manner; such as are all things that the Church hath defined, and determined to be of Faith: And that so, some things that are *de modo*, of the manner of Being, are of Faith. But, in plain truth, this is no more, than if you should say, Some things are fundamental in the Faith, and some are not. For wrangle while you will, you shall never be able to prove, that any thing which is but *de modo*, a Consideration of the

manner



manner of being only, can possibly be *fundamental* in the Faith.

And since you make such a *Foundation* of this place, I will a little view the Mortar with which it is laid by you. It is a venture, but I will find it (a) *untempered*. Your Assertion is: *All Points defined by the Church are fundamental*. Your Proof, this place; *Because that is not to be shaken, which is settled by (b) full Authority of the Church*. Then (it seems) your meaning is, that this Point there spoken of, *The Remission of Original Sin in Baptism of Infants*, was defined, when St. Augustine wrote this, by a full Sentence of a General Council. First, If you say it was: (c) *Bellarmino* will tell you, it is false; and that the *Pelagian Heresie* was never condemned in an *Oecumenical Council*, but only in *National*s. But *Bellarmino* is deceived: For while the *Pelagians* stood out impudently against *National Councils*, some of them defended *Nestorins*; which gave occasion to the first (d) *Epheſine Council* to excommunicate, and depose them. And yet this will not serve your turn for this place. For St. Augustine was then dead, and therefore could not mean the Sentence of that Council in this place. Secondly, If you say, it was not then defined in an *Oecumenical Synod*; *Plena Autoritas Ecclesiae*, the full Authority of the Church there mentioned, doth not stand properly for the Decree of an *Oecumenical Council*, but for some *National*; as this was condemned in a (e) *National Council*: And then, the full Authority of the Church here, is no more than the full Authority of the Church of (f) *Africk*. And I hope that Authority doth not make all Points defined by it to be *fundamental*. You will say, Yes, if that Council be confirmed by the Pope. And then I must ever wonder, why St. Augustine should say, *The full Authority of the Church*, and not bestow one word upon the Pope, by whose Authority only that Council, as all other, have their Fulness of Authority in your Judgment. An inexpressible Omission, if this Doctrine concerning the Pope were true.

But here A. C. steps in again to help the Jesuit; and he tells us, over and over again, *That all Points made firm by full Authority of the Church, are fundamental*: So, firm he will have them, and therefore *fundamental*. But I must tell him: That first, 'Tis one thing in Nature, and Religion too, to be firm; and another thing to be *fundamental*. These two are not Convertible. 'Tis true, that every thing that is *fundamental*, is firm: But it doth not follow, that every thing that is firm, is *fundamental*. For many a *Superstructure* is exceeding firm, being fast, and close joyned to a sure *Foundation*; which, yet no Man will grant, is *fundamental*. Besides, Whatsoever is *fundamental* in the Faith, is *fundamental* to the Church; which is one by the Unity (g) of Faith. Therefore, if every thing defined by the Church

NUM. 13.

(a) Ezek. 13.

11.

(b) *Plena Ecclesiae Autoritate.*(c) *L. 2. de Auctoritate Conc. c. 9. §. A solis particularibus.*(d) *Can. 1. &*

4.

(e) *Concil. Milevit. Can. 2.*(f) *Nay, if your own Capellus be true, De Appel. Eccl. Afric. c. 2. n. 5. it was but a Provincial of Numidia, not a Plenary of Africk.*

NUM. 14.

A. C. P. 45.

(g) *Almain. in 3. Sent. Dif. 25. q. 1. A Fide enim una Ecclesia dicitur una.*



Church be *fundamental* in the Faith; then the Churches Definition is the Churches Foundation. And so upon the matter, the Church can lay her own Foundation; and then, the Church must be in *absolute and perfect Being*, before so much as her Foundation is laid. Now this is so absurd for any Man of Learning to say, that by and by after A. C. is content to affirm, not only, that the *prima Credibilia*, the Articles of Faith; but *all which so pertains to Supernatural, Divine, and Infallible Christian Faith, as that thereby Christ doth dwell in our Hearts, &c. is the Foundation of the Church under Christ, the Prime Foundation.*

And here he's out again: For First, All which pertains to Supernatural, Divine and Infallible Christian

\* *Aliquid pertinet ad Fidem dupliciter. Uno modo directè, sicut ea quæ nobis sunt principaliter divinitus tradita, ut Deum esse Trinum, &c. Et circa hæc opinari falsum hoc ipso inducit Heresim, &c. Alio modo indirectè. Ex quibus consequitur aliquid contrarium Fidei, &c. Et in his aliquis potest falsum opinari absque periculo Heresis, donec sequela illa ei immorescat, &c. Tho. p. ii. q. 32. A. 4. C. There are things necessary to the Faith; and things which are but accessory, &c. Hooker L. 3. Eccl. Pol. §. 3.*

Faith, is not by and by \* *fundamental in the Faith* to all Men. And Secondly, the whole Discourse here is concerning Faith; as it is taken *Objectivè*, for the Object of Faith, and thing to be believed: But that Faith, by which Christ is said to dwell in our Hearts, is taken *Subjectivè*, for the Habit and Act of Faith. Now, to confound both these in one Period of Speech, can have no other aim, than to confound the Reader. But to come closer, both to the Jesuit, and his Defender,

A. C. If all Points, made firm by full Authority of the Church, be *fundamental*; then they must grant, that every thing determined by the Council of Trent is *fundamental* in the Faith. For, with them, tis firm and Catholick,

† *Si quis dixerit Ordines ab Episcopis collatos sine populi vel potestatis secularis consensu aut vocatione irritos esse; Anathema sit. Con. Trid. Sess. 23. Can. 7.*

which that Council Decrees. Now, that Council Decrees, † *That Orders collated by the Bishop are not void, though they be given without the Consent, or Calling of the People, or of any Secular Power.* And yet they can produce no Author that ever acknowledged

this Definition of the Council *fundamental* in the Faith. 'Tis true, I do not grant, that the Decrees of this Council are made by full Authority of the Church; but they do both grant and maintain it: And therefore it is *Argumentum ad hominem*, a good Argument against them, that a thing so defined may be *firm*, for so this is; and yet not *fundamental*, for so this is not.

NUM. 15.  
A. C. p. 45.

But A. C. tells us further, *That, if one may deny, or doubtfully dispute against any one Determination of the Church, then he may against another, and another, and so against all; since all are made firm to us by one and the same Divine Revelation, sufficiently applied by one and the same full Authority of the Church; which being weakened in any one, cannot be firm in any other.* First, A. C. might have acknowledged, that he bor-

rowed

rowed the former part of this out of \* *Vincentius* *Lirineus*. And as that Learned Father uses it, I subscribe to it, but not as *A. C.* applies it. For *Vincentius* speaks there *de Catholico Dogmate*, of Catholick Maximes:

And *A. C.* will force it to every Determination of the Church.

Now *Catholick Maximes*, which are properly *fundamental*, are §. 38. N. 21. certain *prime truths* deposited with the Church; and not so much determined by the Church, as published and manifested,

and so made firm by her to us. For so † *Vincentius* expressly. Where, all that the Church doth, is but, *ut hoc idem quod antea*, that the same thing may be believed, which was before believed, but with more Light, and Clearness, and (in that sense) with more Firmness, then before. Now in this sense, give way to a *Disputator errans*, every Cavilling Disputer to deny, or quarrel at the Maximes of Christian Religion, any one, or any part of any one of them; and why may he not then take liberty to do the like of any other, till he have shaken all? But this hinders not the Church her self, nor any appointed by the Church to examine her own *Decrees*, and to see that she keep *Dogmata deposita*, the Principles of Faith unblemished, and uncorrupted.

For if she do not so, but that \* *No-  
vinia veteribus*, new Doctrines be added to the old; the Church, which is *Sacrarium veritatis*, the Repository of Verity, may be changed in *Lupinar errorum*, I am loath to English it. By the Church then this may, nay it ought to be done; however, every *wrangling Disputer* may neither deny, nor doubtfully dispute, much less obstinately oppose the Determinations of the Church; no not where they are not *Dogmata Deposita*, these deposited Principles. But if he will be so bold to deny, or dispute the Determinations of the Church; yet that may be done without shaking the *foundation*, where the *Determinations* themselves belong but to the *fabrick*, and not to the *foundation*. For a whole frame of *Building* may be shaken, and yet the *foundation* where it is well laid, remain firm. And therefore after all, *A. C.* dares not say, *the foundation is shaken*, but only *in a sort*. And then 'tis as true, that *in a sort* it is not shaken.

2. For the second part of his Argument, *A. C.* must pardon me, if I dissent from him. For *first*, All determinations of the Church are not made firm to us by one and the same Divine Revelation. For some Determinations of the Church are made firm to us, *per chirographum* † *Scripturæ*, by the handwriting of the Scripture; and that's Authentical indeed. Some other

\* *Contr. Hæres. c. 31. Abdicat enim qualibet parte Catholici Dogmatis, alia quoque atque item alia, &c. Quid aliud ad extremum sequetur, nisi ut totum pariter repudietur?*

† *Ecclesia Depositorum apud se Dogmatum Custos, &c. Denique quid unquam Conciliorum Decretis enixa est, nisi ut quod antea simpliciter credebatur, hoc idem postea diligentius crederetur, &c. Vin. Lir. cont. Hæres. c. 32.*

\* *Vin. Lir. cont. Hæres. c. 31. Impiorum & turpium Errorum Lupanar: ubi erat antea casta & incorrupta Sacrarium Veritatis.*

*A. C. p. 46.*

NUM. 16.

† *Vin. Lir. cont. Hæres. c. 32.*

† *Relict. cont. 4. q. 1. Art. 3. Etiam si nullo Scripturarum, aut evidenti, aut probabili Testimonio, &c.*

\* *Non potest aliquid certum esse certitudine fidei, nisi aut immediate contineatur in Verbo Dei, aut ex Verbo Dei per evidentem consequentiam deducatur.* Bellar. L. 3. de Justificat. c. 8. §. Prima Ratio.

other Decisions, yea and of the Church too, are made, or may be (if † *Stapleton* inform us right) without an evident, nay without so much as a probable Testimony of Holy Writ. But \* *Bellarmino* falls quite off in this, and confesses in exprefs terms, *That nothing can be certain by certainty of Faith, unless it be contained immediately in the Word of God; or be deduced out of the Word of God by evident*

*Consequence.* And if nothing can be certain but so, then certainly no *Determination of the Church it self*; if that *Determination* be not grounded upon one of these: either exprefs Word of God, or evident consequence out of it. So here's little agreement in this great point between *Stapleton* and *Bellarmino*. Nor can this be shifted off, as if *Stapleton* spake of the *Word of God Written*, and *Bellarmino* of the *Word of God Unwritten* (as he calls *Tradition*.) For *Bellarmino* treats there of the knowledge which a man hath of the certainty of his own Salvation. And I hope *A. C.* will not tell us, there's any *Tradition* extant unwritten, by which *particular men* may have assurance of their several Salvations. Therefore *Bellarmino's* whole Disputation there is quite beside the matter: or else he must speak of the *written Word*, and so lye cross to *Stapleton*, as is mentioned. But to return. If *A. C.* will, he may, but I cannot believe, that a Definition of the *Church*, which is made by the exprefs *Word of God*, and another which is made without so much as a *probable Testimony* of it, or a *clear Deduction* from it, are made firm to us by one and the same Divine Revelation. Nay, I must say in this case, that the one *Determination* is firm by Divine Revelation, but the other hath no Divine Revelation at all, but the Churches Authority only.

2. *Secondly*, I cannot believe neither, *That all Determinations of the Church are sufficiently apply'd by one and the same full Authority of the Church.* For the Authority of the Church, though it be of the same fulness in regard of it self, and of the Power which it commits to *General Councils* lawfully called; yet it is not always of the same fulness of knowledge and sufficiency; nor of the same fulness of Conscience and Integrity, to apply *Dogmata Fidei*, that which is *Dogmatical* in the Faith. For instance, I think you dare not deny, but the *Council of Trent* was lawfully called; and yet I am of Opinion, that few, even of your selves, believe that the *Council of Trent* hath the same fulness with the *Council of Nice*, in all the fore-named kinds, or degrees of Fulness. Thirdly, suppose that *all Determinations of the Church are made firm to us by one and the same Divine Revelation, and sufficiently applied by one and the same full Authority*; yet it will not follow that they are all

all alike *fundamental in the Faith*. For I hope A. C. himself will not say, that the *Definitions* of the Church are in better condition, than the *Propositions* of Canonical Scripture. Now all *Propositions* of Canonical Scripture are alike *firm*, because they all alike proceed from *Divine Revelation*; but they are not all alike *fundamental in the Faith*. For this *Proposition* of Christ to St. Peter and St. Andrew, *Follow me, and I will make you Fishers of Men*\*, is as firm a Truth, as that which he delivered to his Disciples, *That he must dye, and rise again the third Day*†: For both proceed from the same *Divine Revelation*, out of the Mouth of our Saviour; and both are sufficiently applied by one and the same full Authority of the Church, which receives the whole Gospel of St. Matthew to be *Canonical* and *Infallible Scripture*. And yet both these *Propositions* of Christ are not alike *fundamental in the Faith*. For I dare say, No Man shall be saved (in the ordinary way of Salvation) that believes not the *Death* and the *Resurrection of Christ*. And I believe A. C. dares not say, that no Man shall be saved, into whose Capacity it never came, that Christ made St. Peter and Andrew *Fishers of Men*. And yet, should he say it; nay, should he shew it *sub annulo Piscatoris*, no Man will believe it, that hath not made Shipwreck of his common Notions. Now, if it be thus between Proposition and Proposition, issuing out of Christ's own Mouth, I hope it may well be so also between even *Just* and *True* Determinations of the Church; that supposing them alike *true* and *firm*, yet they shall not be alike *fundamental* to all Mens Belief.

F. Secondly, I required to know, what Points the Bishop would account *Fundamental*. He said, All the Points of the Creed were such.

B. Against this I hope you except not. For since the (a) Fathers make the Creed the Rule of Faith; (b) since the agreeing

§. II.

NUM. 1.

Sense of Scripture with those Articles are the two Regular Precepts by which a Divine is governed about the Faith; since your own Council of (c) Trent Decrees, That it is that Principle of Faith, in which all that profess Christ do necessarily agree, & *fundamentum firmum* & *unicum*, not the *firm* alone, but the *only*

(a) Tertull. Apol. contra Gentes, c. 47. de veland. virg. c. 1. S. August. Serm. 15. de Temp. cap. 2. Ruffin. in Symb. apud Cyprian. p. 357.

(b) Alb. Mag. in 1. Sent. D. 11. A. 7.

(c) Concil. Trident. Sess. 3.

*Foundation*; since it is Excommunication (d) *ipso jure*, for any Man to contradict the Articles contained in that Creed; since the whole Body of the Faith is so contained in the Creed, as that the (e) *substance* of it was believed even before the Coming of Christ, though not so expressly as since in the number of

(d) Bonavent. *ibid.* Dub. 2. & 3. in *literam*.

(e) Thom. 2. 2<sup>a</sup>. q. 1. Art. 7. c.



(f) Bellar. L. 4. de Verb. Dei non Scrip. c. 11. §. Primum est. the *Articles*; since (f) *Bellarmino* confesses, That all things simply necessary for all Men's Salvation are in the *Creed*, and the *Decalogue*; what reason can you have to except? And yet, for all this, *every thing fundamental* is not of a like nearness to the *Foundation*, nor of equal *primeness* in the Faith. And my granting the *Creed* to be *fundamental*, doth not deny, but

(g) Tho. 2. 12. q. 1. A. 7. C. that there are (g) *quædam prima Credibilia*, certain prime Principles of Faith; in the Bosom whereof all other *Articles* lay wrapped and folded up. One of which, *since Christ*, is that of

(b) 1 Joh. 4. 2. (b) *St. John*; Every Spirit that confesseth *Jesus Christ come in the Flesh*, is of God. And one, both before the Coming of

(i) Heb. 11. 6. *Christ*, and *since*, is that of *St. Paul*; (i) *He that comes to God, must believe that God is; and that he is a Rewarder of them that seek him.*

NUM. 2. Here A. C. tells you, That either I must mean, that those Points are only *fundamental*, which are expressed in the *Creed*; or those also which are infolded. If I say, Those only which are expressed, then (saith he) to believe the *Scriptures* is not *fundamental*, because it is not expressed. If I say, Those which are infolded in the *Articles*, then some *unwritten Church-Traditions* may be accounted *fundamental*. The truth is, I said, and say still, that all the Points of the *Apostles Creed*, as they are there expressed, are *fundamental*. And therein I say no more, than some of your best Learned have said before me. But I never either said, or meant, that *they only* are *fundamental*:

\* Conc. Trident. Sess. 3. That they are \* *Fundamentum unicum*, the only *Foundation*, is the *Council of Trent's*; 'tis not mine. Mine is, That the *Belief of Scripture to be the Word of God, and Infallible*, is an equal, or rather, a preceding prime Principle of Faith, with, or to the whole Body of the *Creed*. And this agrees (as before I told the *Jesuit*) with one of your own great Masters,

† In 1. Sent. D. 11. A. 7. Regula Fidei est concors Scripturarum sensus cum Articulis Fidei: Quia illis duobus regularibus Præceptis regitur Theologus. *Albertus Magnus* †; who is not far from that Proposition in *terminis*. So here the very *Foundation* of A. C's *Dilemma* falls off. For I say not, That only the Points of the *Creed* are *fundamental*, whether expressed, or not expressed: That all of them are, that I say. And yet, though the *Foundation* of his *Dilemma* be fallen away, I will take the boldness to tell A. C. That if I had said, That those *Articles only*, which are expressed in the *Creed*, are *fundamental*, it would have been hard to have excluded the *Scripture*, upon which the *Creed* it self, in every Point, is grounded: For nothing is supposed to shut out its own *Foundation*. And if I should now say, That some *Articles* are *fundamental* which are infolded in the *Creed*, it would not follow, that therefore some *unwritten Traditions* were *fundamental*. Some *Traditions* I deny not true and firm, and of great, both *Authority*, and *Use*, in the Church; as being *Apostolical*, but yet not *fundamental in the Faith*. And it would be a

mighty

mighty large *Fold*, which should lap up *Traditions* within the *Creed*. As for that *Tradition*, That the *Books of holy Scriptures* are Divine, and Infallible in every part, I will handle that when I come to the proper place \* for it.

\* §. 16. N. 1.

F. I asked how then it happened (as Mr. Rogers saith) that the English Church is not yet resolved, what is the right Sense of the Article of Christ's descending into Hell.

B. The English Church never made doubt (that I know) what was the Sense of that Article. The words are so plain, they bear their meaning before them. She was content to put that † Article among those, to which she requires Subscription; not as doubting of the Sense, but to prevent the Cavils of some, who had been too busie in crucifying that Article, and in making it all one with the Article of the Cross, or but an Exposition of it.

§. 12.

NUM. 1.

† Art. 3.

And surely, for my part, I think the Church of England is better resolved of the right Sense of this Article, than the Church of Rome; especially if she must be tried by her Writers, as you try the Church of England by Mr. Rogers. For, you cannot agree, whether this Article be a meer Tradition, or whether it hath any place of Scripture to warrant it.

NUM. 4.

(a) Scotus and (b) Stapleton allow it no footing in Scripture; but (c) Bellarmine is resolute, that this Article is every where in Scripture; and (d) Thomas grants as much for the whole Creed. The Church of England never doubted it; and (e) St. Augustine proves it.

- (a) Scotus in 1. D. 13. q. 2.  
(b) Stapleton Releth. Con. 5. q. 5. Art. 1.  
(c) Bellar. 4. de Christo. c. 6. § 12  
Scriptura passim hoc docent.  
(d) Thom. 2. 2a. q. 1. A. 9. ad 1.  
(e) S. Aug. Ep. 99.

And yet again, you are different for the Sense. For you agree not, whether the Soul of Christ, in *triduo mortis*, in the time of his Death, did go down into Hell really, and was present there; or virtually, and by Effects only. For (f) Thomas holds the first, and (g) Durand the latter. Then you agree not, whether the Soul of Christ did descend really, and in Essence, into the lowest Pit of Hell; and place of the Damned, as (h) Bellarmine once held probable, and proved it; or really only into that place, or Region of Hell, which you call *Limbus Patrum*; and then, but virtually, from thence into the Lower Hell: To which (i) Bellarmine reduces himself, and gives his Reason, because it is the (k) common Opinion of the School. Now the Church of England takes the words as they are in the Creed, and believes them without farther Dispute, and in that Sense which the ancient Primitive Fathers of the Church agreed in. And yet, if any in the Church of England should not be thoroughly resolved in the Sense of this Article; Is it not as lawful for them to say [I conceive thus, or thus, of it; yet if any other way of his

NUM. 3.

- (f) Tho. p. 3. q. 52. A. 2. c. per suam essentiam.  
(g) Durand. m. 3. A. 22. q. 3.  
(h) Bellar. L. 4. de Christo. c. 16.  
(i) Bellar. Recog. p. 11.  
(k) Sequitur enim Tho. p. 3. q. 52. A. 2.

*Descent be found truer than this, I deny it not, but as yet I know no other*] as it was for \*Durand to say it, and yet not impeach the Foundation of the Faith.

\* Non est per-  
tinaciter asse-  
rendum, quin  
Anima Christi  
per alium modum nobis ignotum potuerit descendere ad Infernum: Nec nos negamus alium modum esse  
forsitan veriore; sed fatemur nos illum ignorare. Durand. in 3. Sent. Dist. 22. q. 3. Nu. 9.

F. The Bishop said, That M. Rogers was but a private Man. But (said I) if M. Rogers (writing as he did by publick Authority) be accounted only a private Man, &c.

§. 13.  
NUM. 1.

B. I said truth, when I said M. Rogers was a private Man. And I take it, you will not allow every speech of every Man, though allowed by Authority to have his Books Printed, to be the Doctrine of the Church of Rome. † This hath been oft complained of on both sides: The imposing particular Mens assertions upon the Church; yet I see you mean not to leave it. And surely as Controversies are now handled (by some of your party) at this day, I may not say, it is the sense of the Article in hand, But I have long thought it a kind of descent into Hell, to be conversant in them. I would the Authors would take heed in time, and not seek to blind the

People, or cast a mist before evident Truth, lest it cause a final descent to that place of Torment. But since you will hold this course, Stapleton was of greater note with you, than M. Rogers his Exposition, or Notes upon the Articles of the Church of England is with us. And as he, so his Relection. And is it the Doctrine of the Church of Rome which Stapleton affirms, || The Scripture is silent, that Christ descended into Hell, and that there is a Catholick and an Apostolick Church? If it be, then what will become of the Pope's Supremacy over the whole Church? Shall he have his power over the Catholick Church given him expressly in the Scripture, in the \* Keys, to enter; and in † Pasce, to feed when he is in; and when he had fed, to || Confirm; and in all these, not to err and fail in his Ministration: And is the Catholick Church, in and over which he is to do all these great things, quite left out of the Scripture? Belike the Holy Ghost was careful to give him his Power; Yes in any case; but left the assigning of his great Cure, the Catholick Church, to Tradition. And it were well for him, if he could so prescribe for what he now Claims.

NUM. 2.

\* Rogers in  
Ars. Ecclief.  
Angl. Art. 3.

But what if after all this, M. Rogers there says no such thing? As in truth, he doth not. His Words are: \* All Christians acknowledge, He descended; but in the Interpretation of the Article,



cle, there is not that consent, that were to be wished. What is this to the Church of England, more than others? And again, † Till † Ibid. we know the native and undoubted sense of this Article, is M. Rogers [We] the Church of England? or rather his, and some others Judgment in the Church of England?

Now here A. C. will have somewhat again to say, though God <sup>NUM. 3.</sup> knows, 'tis to little purpose. 'Tis, that the Jesuit urged M. Rogers Book, because it was set out by Publick Authority: And because the Book bears the Title of the Catholick Doctrine of the Church of England. A. C. may undoubtedly urge M. Rogers, if he please; But he ought not to say, that his Opinion is the Doctrine of the Church of England, for neither of the Reasons by him expressed. First, not because his Book was publicly allowed. For many Books among them, as well as among us, have been Printed by publick Authority, as containing nothing in them contrary to Faith and good manners, and yet containing many things in them of Opinion only, or private Judgment; which yet is far from the avowed Positive Doctrine of the Church; the Church having as yet determined, neither way by open Declaration upon the words, or things controverted. And this is more frequent among their School-men, than among any of our Controversers, as is well known. Nor secondly, because his Book bears the Title of the Catholick Doctrine of the Church of England. For suppose the worst, and say, M. Rogers thought a little too well of his own pains, and gave his Book too high a Title; is his private Judgment therefore to be accounted the Catholick Doctrine of the Church of England? Surely no: No more than I should say, every thing said by \* Thomas, or † Bonaventure, is Angelical, or Seraphical Doctrine, because one of these is filed in the Church of Rome, Seraphical, and the other, Angelical Doctor. And yet their works are Printed by Publick Authority, and that Title given them. <sup>\* Angelici D. S. Tho. Summa. † Celebratissimi Patris Dom. Bonaven. Doctoris Seraphici in 3. L. Sent. Disputat.</sup>

Tea, but our private Authors (saith A. C.) are not allowed <sup>NUM. 4.</sup> (for ought I know) in such a like sort to express our Catholick <sup>A. C. P. 47</sup> Doctrine in any matter subject to Question. Here are two Limitations, which will go far to bring A. C. off, whatsoever I shall say against him: For first let me instance in any private man, that takes as much upon him as M. Rogers doth, he will say, he knew it not; his Assertion here being no other, then for ought he knows. Secondly, If he be unwilling to acknowledge so much, yet he will answer, 'tis not just in such a like sort as M. Rogers doth it, that is, perhaps, it is not the very Title of his Book. But well then: Is there never a Private man allowed in the Church of Rome to express your Catholick Doctrine in any matter subject to Question? What? Not in any matter? Were not Vega and Soto two private Men? Is it not a matter subject to Question, to great Question in these Days, Whether a Man may be certain



certain of his being in the State of Salvation, *certitudine fidei*, by the Certainty of Faith? Doth not \* *Bellarmino* make it a Controversie? And is it not a part of your *Catholick Faith*, if it be determined in the † *Council of Trent*? And yet these two great Fryars of their time, *Dominicus Soto*, and *Andreas Vega*\*, were of contrary Opinions; and both of them challenged the Decree of the Council; and so consequently, your *Catholick Faith* to be as each of them concluded: And both of them wrote Books to maintain their Opinions; and both of their Books were published by Authority. And therefore I think 'tis allowed in the Church of Rome, to private Men to express your *Catholick Doctrine*, and in a Matter subject to Question. And therefore also, if another Man, in the Church of England, should be of a contrary Opinion to Mr. Rogers, and declare it under the Title of the *Catholick Doctrine of the Church of England*; this were no more than *Soto* and *Vega* did in the Church of Rome. And I, for my part, cannot but wonder A. C. should not know it. For he says, that, for ought he knows, private Men are not allowed so to express their *Catholick Doctrine*. And, in the same Question, both *Catharinus* and *Bellarmino*\* take on them to express your *Catholick Faith*; the one differing from the other, almost as much as *Soto* and *Vega*; and perhaps, in some respect, more.

\* *Bellar. Lib. 3. de Justific. c. 1. § 14.*  
† *Huic Concilio Catholici omnes ingenia sua, & judicia sponte subji- unt. Bellar. L. 3. de Justific. c. 3. §. Sed Confilii Tridentini.*  
\* *Hist. Concil. Trident. Lib. 2. p. 245. Edit. Lat. Leida, 1622.*

A. C. p. 47.

\* *Bellar. Lib. 3. de Justific. c. 3.*

F. But if Mr. Rogers be only a private Man, in what Book may we find the Protestants publick Doctrine? The Bishop answered, That to the Book of Articles they were all sworn.

§. 14.  
NUM. 1.

A. C. p. 47.

† And therefore A. C. needs not make such a Noise about it, as he doth, page 48.

B. What? Was I so ignorant to say, *The Articles of the Church of England were the publick Doctrine of all the Protestants*? Or, *That all the Protestants were sworn to the Articles of the Church of England*, as this Speech seems to imply? Sure, I was not. Was not the immediate Speech before of the *Church of England*? And how comes the Subject of the Speech to be varied in the next Lines? Nor yet speak I this, as if other Protestants did not agree with the *Church of England* in the chiefest Doctrines, and in the main Exceptions, which they joyntly take against the *Roman Church*; as appears by their several *Confessions*. But if A. C. will say (as he doth) *That because there was Speech before of the Church of England, the Jesuit understood me in a limited Sense, and meant only the Protestants of the English Church*; Be it so; there's no great harm done † but this, that the *Jesuit* offers to inclose me too much. For I did not say, that the *Book of Articles* only was the Continent of the *Church of England's* publick Doctrine; She is not so narrow, nor hath she purpose to exclude any thing which she acknowledges hers; nor doth she wit-

wittingly permit any Crossing of her publick Declarations ; yet she is not such a *Shrew* to her Children, as to deny her *Blessing*, or denounce an *Anathema* against them, if some peaceably dissent in some Particulars remoter from the *Foundation*, as your own *School-men* differ. And if the *Church of Rome*, since she grew to her Greatness, had not been so fierce in this Course, and too particular in determining too many things, and making them Matters of *Necessary Belief*, which had gone, for many hundreds of Years before, only for things of *Pious Opinion* ; *Christendom* (I persuade my self) had been in happier Peace at this Day, than (I doubt) we shall ever live to see it.

Well ; But *A. C.* will prove the *Church of England* a *Shrew*, and such a *Shrew* : For, in her Book \* of *Canons*, She excommunicates every Man, who shall hold any thing contrary to any part of the said *Articles*. So *A. C.* But surely, these are not the very Words of the *Canon* ; nor, perhaps, the Sense. Not the Words ; for they are, *Whosoever shall affirm, that the Articles are, in any part superstitious, or erroneous, &c.* And, perhaps, not the Sense : For it is one thing for a Man to hold an Opinion privately, within himself ; and another thing, boldly and publicly to affirm it. And again, 'Tis one thing to hold contrary to some part of an *Article*, which, perhaps, may be but in the manner of Expression ; and another thing, positively to affirm, that the *Articles*, in any part of them, are *superstitious*, and *erroneous*. But this is not the Main of the Business : For though the *Church of England* denounce *Excommunication*, as is † before † *Can. 3.* expressed ; yet she comes far short of the *Church of Rome's* Severity, whose *Anathema's* are not only for 39 *Articles*, but for very many more, \* above one hundred in matters of *Doctrine* ; and that, in many Points, as far remote from the *Foundation*, though to the far greater Rack of Men's Consciences, they must be all made *Fundamental*, if that *Church* have once Determined *A. C. p. 43.* them : Whereas the *Church of England* never declared, That every one of her *Articles* are *Fundamental in the Faith*. For, 'tis one thing to say, No one of them is *superstitious*, or *erroneous* ; and quite another to say, Every one of them is *fundamental*, and that in every part of it, to all Men's Belief. Besides, The *Church of England* prescribes only to her own Children ; and, by those *Articles*, provides but for her own peaceable Consent in those *Doctrines of Truth* : But the *Church of Rome* severely imposes her *Doctrine* upon the whole *World*, under pain of *Damnation*.

F. And that the *Scriptures* only, not any unwritten *Tradition*, was the *Foundation* of their Faith.

B. The

§. 15. B. The Church of England grounded her *Positive Articles*  
 NUM. 1. upon Scripture; and her *Negative* do refute there, where, the  
 thing affirmed by you, is not affirmed by Scripture, nor direct-  
 ly to be concluded out of it. And here, not the Church of Eng-  
 land only, but all *Protestants*, agree most truly, and most strong-  
 ly in this, *That the Scripture is sufficient to Salvation, and con-*  
*tains in it all things necessary to it.* The Fathers \* are plain;  
 the † School-men not Strangers in it: And have not we reason,  
 then, to account it, as it is, *The Foundation of our Faith*? And  
 \* Stapleton himself, though an angry Opposite, confesses, *That*  
*the Scripture is, in some sort, the Foundation of Faith; that is,*  
*in the nature of Testimony, and in the matter, or thing to be belie-*  
*ved.* And if the Scripture be the Foundation, to which we are  
 to go for *Witness*, if there be Doubt about the Faith; and in  
 which we are to find the thing that is to be believed, as necessary  
 in the Faith: we never did, nor never will refuse any Tradition  
 that is *Universal*, and *Apostolick*, for the better *Exposition* of the  
 Scripture; nor any *Definition* of the Church, in which she goes  
 to the Scripture, for what she teaches; and thrusts nothing, as  
*Fundamental* in the Faith, upon the World, but what the Scri-  
 pture *fundamentally* makes *Materiam Credendorum*, the substance  
 of that which is so to be believed; whether immediately and ex-  
 pressly in words, or more remotely, where a clear and full De-  
 duction draws it out.

\* S. Basil. de  
 verà & pià  
 fide. Manife-  
 sta defectio Fi-  
 dei est impor-  
 tare quicquam  
 eorum qua  
 scripta non  
 sunt. S. Hillar.  
 L. 2. ad Const.  
 Aug. Fidem  
 tantum secun-  
 dum ea que  
 scripta sunt de-  
 siderantem, &  
 hoc qui repu-  
 diat, Antichri-  
 stus est, & qui  
 simulat, Ana-  
 thema est. S.  
 Aug. L. 2. de  
 Doctr. Chri-  
 stian. c. 9. In  
 iis que aperte  
 in Scripturâ  
 posita sunt, in-

veniuntur illa omnia que continent fidem, morésque vivendi. And to this place Bellarm. L. 4. de ver-  
 bo Dei non scripto, cap. 11. saith, that St. Augustine speaks de illis Dogmatibus que necessaria sunt omni-  
 bus simpliciter, of those Points of Faith, which are necessary simply for all Men. So far then he grants  
 the Question. And that you may know, it fell not from him on the sudden, he had said as much before,  
 in the beginning of the same Chapter; and here he confirms it again.

† Scotus Prolog. in sent. q. 2. Scriptura sufficienter continet Doctrinam necessariam Vitori. Thom.  
 2. 2. e. q. 1. A. 10. ad 1. In Doctrinâ Christi & Apostolorum, veritas fidei est sufficienter explicata.  
 And he speaks there of the written Word.

\* Scripturam Fundamentum esse, & Columnam Fidei fateamur in suo genere, i. e. in genere Testi-  
 moniorum, & in materiâ Credendorum. Relect. Con. 4. q. 1. Ar. 3. in fine.

NUM. 2. Against the beginning of this Paragraph A. C. excepts. And  
 A. C. p. 48. first, he says, 'Tis true, that the Church of England grounded  
 her *Positive Articles* upon Scripture: That is, 'Tis true, if them-  
 selves may be competent Judges in their own Cause. But this, by  
 the leave of A. C. is true, without making our selves Judges in  
 our own Cause. For, *That all the Positive Articles of the present*  
*Church of England are grounded upon Scripture*, we are content to  
 be judged by the joynt and constant Belief of the Fathers, which  
 lived within the first four or five hundred Tears after Christ,  
 when the Church was at the best; and by the Councils held  
 within those Times; and to submit to them in all those Points  
 of Doctrine. Therefore we desire not to be Judges in our own  
 Cause. And if any whom A. C. calls a *Novellist*, can truly say,  
 and

and maintain this, he will quickly prove himself no *Novelist*. And for the *Negative Articles*; they refute, where the thing affirmed by you is either not affirmed in Scripture, or not directly to be concluded out of it. Upon this *Negative Ground* A. C. infers again, *That the Baptism of Infants is not expressly (at least, not A. C. p. 4. evidently) affirmed in Scripture, nor directly (at least, not demonstratively) concluded out of it.* In which Case, he professes, *He would gladly know, what can be answered, to defend this Doctrine to be a Point of Faith necessary for the Salvation of Infants.* And in Conclusion, professes, *He cannot easily guess what Answer can be made, unless we will acknowledg Authority of Church-Tradition necessary in this Case.*

And truly, since A. C. is so desirous of an Answer, I will give it freely. And first, in the General. I am no way satisfied with A. C. his *Addition* (*not expressly; at least, not evidently.*) What means he? If he speak of the Letter of the Scripture, then, whatsoever is *expressly*, is *evidently* in the Scripture; and so his *Addition* is vain. If he speak of the *Meaning* of the Scripture, then his *Addition* is cunning: For many things are *Expressly* in Scripture, which yet, in their *Meaning*, are not *evidently* there. And, what e'er he mean, my words are, *That our Negative Articles refute that which is not affirmed in Scripture*, without any *Addition* of *Expressly*, or *Evidently*. And he should have taken my words as I used them. I like nor *Change*, nor *Addition*; nor am I bound to either, of A. C's making. And I am as little satisfied with his next *Addition* (*nor directly; at least, not demonstratively concluded out of it.*) For, Are there not many things in *Good Logick* concluded, *Directly*; which yet are not concluded, *Demonstratively*? Surely there are. For, to be directly or indirectly concluded, flows from the *Mood*, or *Form* of the *Syllogism*: To be demonstratively concluded, flows from the *Matter*, or *Nature* of the *Propositions*. If the *Propositions* be prime and necessary Truths, the *Syllogism* is *demonstrative* and *scientific*, because the *Propositions* are such. If the *Propositions* be probable only, though the *Syllogism* be made in the clearest *Mood*, yet is the *Conclusion* no more. The *Inference*, or *Consequence*, indeed, is clear and necessary; but the *Consequent* is but probable, or topical, as the *Propositions* were. Now my words were only for a *Direct Conclusion*, and no more: though, in this Case, I might give A. C. his *Caution*: For *Scripture* here is the thing spoken of. And *Scripture* being a *Principle*, and every *Text* of *Scripture* confessedly a *Principle* among all Christians, whereof no Man \* desires any farther proof; I would fain know, why that which is plainly and apparently, that is, by direct *Consequence*, proved out of *Scripture*, is not *Demonstratively*, or *Scientifically* proved? If, at least, he think

G

there

\* *Habitus enim Fidei ita se habet in ordine ad Theologiam, sicut se habet Habitus intellectus ad Scientias humanas.* M. Canus. L. 2. de Loc. c. 3.



there can be any *Demonstration in Divinity*: And if there can be none, why did he add *Demonstratively*.

NUM. 4.  
A. C. p. 49.

Next, in particular; I answer to the Instance which A. C. makes concerning the *Baptism of Infants*; That it may be concluded *directly* (and let A. C. judg, whether not demonstratively) out of Scripture, both that *Infants* ought to be baptized, and that *Baptism* is necessary to their *Salvation*. And First, That *Baptism is necessary to the Salvation of Infants* (in the ordinary way of the Church, without binding God to the use and means of

† St. Aug. expressly of the Baptism of Infants. L. 1. de Peccato. Mer. & Remiss. c. 30. Et L. 2. c. 27. Et L. 3. de Animâ & ejus Origine, c. 13. Nay, they of the Roman Party, which urge the Baptism of Infants, as a Matter of Faith, and yet not to be concluded out of Scripture; when they are not in eager pursuit of this Controversie, but look upon Truth with a more indifferent Eye, confess as much (even the Learned it of them) as we ask. *Advertendum autem Salvatore dum dicit [Nisi quis renatus, &c.] necessitatem imponere omnibus, ac proinde Parvulos debere renasci ex aquâ & Spiritu.* Janſen. Harm. in Evang. c. 20. So here's Baptism necessary for Infants, and that Necessity imposed by our Saviour, and not by the Church only. *Heretici nullo alio quàm hoc Scripturæ testimonio probare possunt, Infantes esse baptizandos.* Mald. in S. Joh. 3. 5. So Maldonat confesses, that the Hereticks (we know who he means) can prove the Baptism of Infants by no Testimony of Scripture but this. Which Speech implies, That by this Testimony of Scripture it is, and can be proved; and therefore, not by Church-Tradition only. And I would fain know, why Bellarmine, L. 1. de Baptism. cap. 8. §. 5. should bring three Arguments out of Scripture, to prove the Baptism of Infants [Habemus in Scripturis tria Argumenta, &c.] if Baptism cannot be proved at all out of Scripture, but only by the Tradition of the Church. And yet, this is not Bellarmine's way alone, but Suarez's, in Tho. p. 3. q. 68. Disput. 25. Sect. 1. §. 2.

*Ex Scriptura possunt varia Argumenta sumi ad confirmandum Padobaptismum. Et similiter, &c. And Greg. de Valentia, L. de Baptis. Parvulorum, c. 2. §. 1. And the Pope himself, Innocent. 3. L. 3. Decretal. Tir. 42. Cap. Majores.* And they all jump with St. Amb. L. 10. Epist. 84. ad Demetriadem Virginem, who expressly affirms it, *Padobaptismum esse Constitutionem Salvatoris.* And proves it out of Job. 3. 5.

\* *Infantes reos esse Originalis peccati, & ideo baptizandos esse, Antiquam Fidei Regulam vocat. S. Aug. Serm. 8. de verb. Apost. c. 8. Et nemo vobis susurret doctrinas alienas, hoc Ecclesia semper habuit, semper tenuit, hos à majorum fide recepit, &c. S. Aug. Serm. 10. de verb. Apost. c. 2. & S. Ambros. L. 10. Ep. 84. circa medium. Et S. Chrysost. Hom. de Adam & Eva. Hoc prædicat Ecclesia Catholica ubique diffusa.*

† *Egi causam eorum qui pro se loqui non possunt, &c. S. Aug. Serm. 9. de verb. Apost. a. 8.*

\* Act. 2. 38, 39.

that *Sacrament*, to which he hath bound us) † is express in St. Job. 3. *Except a Man be born again of Water, and the Spirit, he cannot enter into the Kingdom of God.* So, no Baptism, no Entrance. Nor can Infants creep in any other ordinary way. And this is the received Opinion of all the *Ancient Church of \* Christ*. And Secondly, That *Infants ought to be baptized*, is first, plain by *Evident and Direct* Consequence out of Scripture. For, if there be no *Salvation* for Infants, in the ordinary way of the Church, but by *Baptism*, and this appear in Scripture, as it doth; then, out of all doubt, the Consequence is most evident out of that Scripture, *That Infants are to be baptized*, that their *Salvation* may be certain. For, they which cannot † help themselves, must not be left only to *Extraordinary Helps*, of which we have no assurance, and for which we have no Warrant at all in Scripture; while we, in the mean time, neglect the ordinary way and means commanded by Christ. Secondly, 'Tis very near an Expression in Scripture it self. For when \* St. Peter had ended that *great Sermon* of his, Act. 2. he applies two Comforts unto them, *Vers. 38. Amend your Lives, and be baptized, and you shall receive the Gift of the Holy Ghost.* And then, *Vers. 39. he infers, For the Promise is made*

to you, and to your Children. The Promise; What Promise? What? Why the Promise of *Sanctification* by the *Holy Ghost*. By what means? Why, by Baptism. For 'tis expressly, *Be baptized, and ye shall receive*. And as expressly, *This Promise is made to you, and to your Children*. And therefore A. C. may find it, if he will, *That the Baptism of Infants may be directly concluded out of Scripture*. For some of his own Party, \* *Ferus* and † *Salmeron*, could both find it there. And so (if it will do him any pleasure) he hath my *Answer*, which he saith, he would be glad to know.

\* Nullum excipit, non Judæum, non Gentilem, non Adultum, non Puerum, &c. Ferus in Act. 2. 39.

† Et ad Filios vestros: quare debent consentire, quum ad usum rationis perveniunt, ad implenda promissa in Baptismo, &c. Salm. Tract. 14. upon the place.

'Tis true, \* *Bellarmino* presses a main place out of St. *Augustine*. NUM. 5. *stine*, and he urges it hard. St. † *Augustine's* words are, *The Custom of our Mother the Church in Baptizing Infants, is by no means to be contemned, or thought superfluous, nor yet at all to be believed, unless it were an Apostolical Tradition*. The place is truly cited,

\* Bellar. l. 4. de Verbo Dei. c. 9. §. 3.  
† S. Aug. Gen. ad Lit. c. 23. Consuetudo Matris Ecclesie in Baptizandis parvulis nequaquam spernenda est, nec omnino credenda, nisi Apostolica esset Traditio.

but seems a great deal stronger than indeed it is. For first, 'tis not denied, That this is an *Apostolical Tradition*, and therefore to be believed. But secondly, *not therefore only*. Nor doth St. *Augustine* say so, nor doth *Bellarmino* press it that way. The truth is, it would have been somewhat difficult to find the Collection out of Scripture only for the *Baptism of Infants*, since they do not actually believe. And therefore St. *Augustine* is at *nec credenda nisi*, that this *Custom* of the Church had not been to be believed, had it not been an *Apostolical Tradition*. But the *Tradition* being *Apostolical*, led on the Church easily to see the necessary Deduction out of Scripture. And this is not the least use of *Tradition*, to lead the Church into the true meaning of those things which are found in Scripture, though not obvious to every eye there. And that this is St. *Augustine's* meaning, is manifest by himself, who best knew it. For when he had said, \* as he doth, That to baptize Children, is *Antiqua fidei Regula*, the Ancient Rule of Faith, and the constant Tenet of the Church, yet he doubts not to collect and deduce it out of Scripture also. For when *Pelagius* urged, That *Infants* needed not to be baptized, because they had no *Original Sin*: St. *Augustine* relies not upon the Tenet of the Church only, but argues from the Text thus. † *What need have Infants of Christ, if they be not sick? For the sound need not the Physician*, St. *Matth.* 9. And again, is not this said by

\* Cur Antiquam fidei Regulam frangere conaris? S. Aug. Sermon. 8. de ver. Apost. c. 8. Hoc Ecclesia semper tenuit. Ib. Sermon. 10. c. 2.  
† Quid necessarium habuit Infans Christi, si non

egrotat? S. Matth. 9. 12. Quid est quod dicis, nisi ut non accedant ad Jesum? Sed tibi clamat Jesus, Sine parvulos venire ad me. S. Aug. in the fore-cited places.

*Pelagius, ut non accedant ad Jesum?* That Infants may not come to their Saviour? *Sed clamat Jesus;* but Jesus cries out, *Suffer Little ones to come unto me,* \* St. Mark 10. And all this is fully acknowledged by † Calvin, Namely, *That all men acknowledge the Baptism of Infants to descend from Apostolical Tradition.* \* And yet that it doth not depend upon the bare and naked Authority of the Church. Which he speaks not in regard of Tradition, but in relation to such proof, as is to be made by necessary Consequence out of Scripture over and above Tradition.

\* S. Mark 10.

14.

† Nullus est

Scriptor tam

verustus, qui

non ejus Ori-

ginem ad Apo-

stolorum secu-

lum pro certo

referat. Calv.

4. Inst. c. 16.

§ 8.

\* Misericordiam asylum foret, si pro Defensione Pædobaptismi ad nudam Ecclesie auctoritatem fugere cogeremur. Calv. 4. Inst. c. 8. §. 16.

NUM. 6.

\* §. 15. Num.

1. A. C. p. 49.

† Orig. in

Rom. 6. 6. tom.

2. p. 543. Pro

hoc Ecclesia ab

Apostolis Tra-

ditionem susce-

pit, etiam par-

vulis Baptis-

mus dare. Et

S. Aug. Serm.

10. de verb.

Apost. c. 2.

*Hoc Ecclesia à Majorum fide percepit.* And it is to be observed, that neither of these Fathers (nor I believe any other) say, that the Church received it à Traditione solâ, or à Majorum fide solâ: as if Tradition did exclude Collection of it out of Scripture.

\* Yea, and Bellarmine himself avers, *Omnes Traditiones, &c. contineri in Scripturis in universali. Lib. 4. de verb. Dei non scripto. c. 10. §. Sic etiam.* And S. Basil. Serm. de fide approves only those Agrapha, quæ non sunt aliena à pîâ secundum Scripturam Sententiâ.

F. I asked how he knew Scripture to be Scripture, and in particular, Genesis, Exodus, &c. These are believed to be Scripture, yet not proved out of any Place of Scripture. The Bishop said, That the Books of Scripture are Principles to be supposed, and needed not to be proved.

§. 16.

NUM. 1.

B. I did never love too curious a search into that which might put a man into a Wheel, and circle him so long between proving Scripture by Tradition, and Tradition by Scripture, till the Devil find a means to dispute him into Infidelity, and make him believe neither. I hope this is no part of your meaning. Yet I doubt this \* Question, How do you know Scripture to be Scripture? hath done more harm, than you will be ever able to help by Tradition. But I must follow that way which you draw me. And because it is so much

\* Qui conantur fidem destruere sub specie Questionis difficilis, aut fortè indissolubilis, &c. Orig. 235. in S. Matth.

much insisted upon by you, and is in it self a \* matter of such Consequence, I will sift it a little farther.

\* To know that Scriptures are Divine and in-

fallible in every part, is a Foundation so necessary, as if it be doubtfully questioned, all the Faith built upon Scripture falls to the ground. *A. C. p. 47. Necessè est nosse extare libros aliquos verè Divinos. Bellarm. l. 4. de verb. Dei non scripto. c. 4. §. Quarto necesse. Et etiam libros qui sunt in manibus esse illos. Ibid. §. Sextò oportet.*

Many men labouring to settle *this great Principle* in Divinity, NUM. 2. have used divers means to prove it. All have not gone the same way, nor all the right way. You cannot be right, that resolve *Faith of the Scriptures*, being the *Word of God*, into *only Tradition*. For *only*, and *no other* proof, are equal. To prove the Scripture therefore (so called by way of Excellence) to be the *Word of God*, there are several offers at divers Proofs. For first, some fly to the *Testimony* and witness of the *Church*, and her *Tradition*, which constantly believes, and unanimously delivers it. (1.) Secondly, some to the *Light and the Testimony* which the *Scripture* gives to it self; with other internal proofs which (2.) are observed in it, and to be found in no other Writing whatsoever. Thirdly, some to the *Testimony of the Holy Ghost*, which clears up the light that is in Scripture, and seals this Faith to the Souls of men, that it is *Gods Word*. (3.) Fourthly, all that have not imbrutished themselves, and sunk below their *species*, and order of *Nature*, give even *Natural Reason* leave to come in, and make some proof, and give some approbation upon the weighing, and the consideration of other Arguments. And this (4.) must be admitted, if it be but for *Pagans* and *Infidels*, who either consider not, or value not any one of the other three: yet must some way or other be converted, or left without excuse Rom. 1. 20. Rom. 1. and that is done by this very evidence.

For the first: The *Tradition* of the *Church*, which is your NUM. 3. way: That taken and considered alone, is so far from being the *only*, that it cannot be a *sufficient* Proof to believe by *Divine Faith*, that Scripture is the *Word of God*. For that which is a *full* and *sufficient* Proof, is able of it self to settle the Soul of man concerning it. Now the *Tradition of the Church* is not able to do this. For it may be further asked, Why we should believe the *Churches Tradition*? And if it be answered, We may believe, *Because the Church is infallibly governed by the Holy Ghost*; it may yet be demanded of you, How that may appear? And if this be demanded, either you must say, you have it by *special Revelation*, which is the *private Spirit* you object to other men; or else you must attempt to prove it by *Scripture*\*, as all of you do. And that very offer, to prove it out of Scripture, is a sufficient acknowledgment, that the *Scripture* is a higher Proof, than the *Churches Tradition*.

† Esse aliquas veras Traditiones demonstratur ex Scripturis. Bellarm. l. 4. de verbo Dei non scripto. c. 5. and A.C. p. 50. proves Tradition out of 2 Thef. 2.

tion,



tion, which (in your Grounds) is, or may be Questionable, till you come thither. Besides, this is an Inviolable Ground of Reason :

\* *That the Principles of any Conclusion must be of more credit, than the Conclusion it self.* Therefore if the *Articles of Faith*, the *Trinity*, the *Resurrection*, and the *rest*, be the *Conclusions*, and the *Principles* by which they are proved, be only *Ecclesiastical Tradition*, it must needs follow, That the *Tradition of the Church* is more *Infallible* than the *Articles of the Faith*; if the *Faith* which we have of the *Articles* should be *finally Resolved* into the *Veracity of the Churches Testimony*. But this † your

\* Arist. 1. *Post.* c. 2. T. 16. *Per Pacium.* Quocirca si dicitur πῶτα, propter primam scimus & credimus, illa quoque scimus & credimus μᾶλλον magis, quia per illa scimus & credimus etiam posteriora.

† Eorum errorem dissimulare non possum, qui asserunt fidem nostram, eò tanquam in ultimam credendi causam reducendam esse. Ut credamus Ecclesiam esse Veracem, &c. M. Canus. l. 2. de *Locis*. c. 8. §. Cui, & tertium.

Learned and wary men deny. And therefore I hope your self dare not affirm.

Veracem, &c. M. Canus. l. 2. de *Locis*. c. 8. §. Cui, & tertium.

NUM. 4.

Again, if the *Voice of the Church* (saying the *Books of Scripture* commonly received, are the *Word of God*) be the formal Object of *Faith*, upon which alone absolutely I may resolve my self; then every man not only may, but ought to resolve his *Faith* into the *Voice or Tradition* of the *Church*: for every man is bound to rest upon the proper and formal Object of the *Faith*. But nothing can be more evident than this, That a man ought not to resolve his *Faith* of this Principle into the sole *Testimony of the Church*. Therefore neither is that *Testimony*, or *Tradition* alone, the formal Object of *Faith*.

\* Vox Ecclesie non est Formale Objectum Fidei. Stapl. Relect. Cont. 4. q. 3. A. 2. Licet in Articulo Fidei [Credo Ecclesiam] forte continuatur

\* The Learned of your own part grant this: *Although in that Article of the Creed* (I believe the *Catholick Church*) *peradventure all this be contained* [I believe those things which the *Church* teacheth] yet this is not necessarily understood, That I believe the *Church* teaching, as an *Infallible Witness*. And if they did not confess this, it were no hard thing to prove.

hoc totum, Credo ea, quæ docet Ecclesia: tamen non intelligitur necessario, quod Credo docenti Ecclesie tanquam Teste infallibili. ibid. Ubi etiam rejicit Opinionem. Durandi & Gabr. Et Waldens. l. 2. Doctr. Fidei Art. 2. c. 21. Num. 4. Testimonium Ecclesie Catholice est Objectum Fidei Christiane, & Legislatio Scriptura Canonica, subjicitur tamen ipsi, sicut Testis Judici, & Testimonium Veritati. &c. Canus Loc. cit. 2. cap. 8. Nec si Ecclesie aditum nobis præbet ad hujusmodi Libros Sacros cognoscendos, protinus ibi acquiescendum est, sed ultra oportet progredi, & Solida Dei veritate niti, &c.

NUM. 5.

But here's the cunning of this Device. All the *Authorities of Fathers, Councils*, nay, of *Scripture* too,

\* Omnis ergo Ecclesiastica Autoritas, cum sit ad Testificandum de Christo, & Legibus ejus, vilior est Christi legibus & Scripturis Sanctis necessariis postponenda. Wald. l. 2. Doctr. Fidei Art. 2. cap. 21. Num. 1.

\* (though this be contrary to their own *Doctrine*) must be finally Resolved into the *Authority of the present Roman Church*. And though they would seem to have us believe the *Fathers*, and the *Church of old*, yet they will not have us take their *Doctrine* from their own Writings,

tings, or the *Decrees of Councils*: because (as they say) we cannot know by reading them, what their meaning was, but from the *Infallible Testimony of the present Roman Church teaching by Tradition*. Now by this, two things are evident. First, That they ascribe as great Authority (if not greater) to a part of the *Catholick Church*, as they do to the whole, which we believe in our *Creed*; and which is the Society of all Christians. And this is full of *Absurdity in Nature*, in *Reason*, in

*All things*, that any \*Part should be of equal worth, power, credit, or Authority with the Whole. Secondly, that in their Doctrine concerning the Infallibility of their Church, their proceeding is most *unreasonable*. For if you ask them, Why they believe their whole Doctrine to be the sole true *Catholick Faith*? Their answer is, *Because it is agreeable to the Word of God, and the Doctrine and Tradition of the Ancient Church*. If

you ask them, How they know that to be so? They will then produce Testimonies of *Scripture*, *Councils*, and *Fathers*. But if you ask a third time, By what means they are assured, that these Testimonies do indeed make for them, and their Cause? They will not then have recourse to *Text of Scripture*, or *Exposition of Fathers*, or *Phrase and propriety of Language*, in which either of them were first written, or to the *scope of the Author*,

or the \* *Causes of the thing uttered*, or the *Conference with like* † *Places*, or the *Antecedents* || and *Consequents* of the same *Places*: \* or the *Exposition of the dark and doubtful Places of Scripture by the undoubted and manifest*. With divers other *Rules* given for the true knowledge and understanding of *Scripture*, which do frequently occur in † *St. Augustine*. No, none of these, or the like helps: That, with them, were to admit a *Private Spirit*, or to make way for it. But their final Answer is, *They know it to be so, because the present Roman Church witnesseth it, according to Tradition*. So arguing,

à primo ad ultimum, from first to last; the Present Church of Rome and her Followers believe her own Doctrine and Tradition to be true and *Catholick*, because she professes it to be such. And if this be not to prove *idem per idem*, the same by the same, I know not what is: which, though it be most

absurd in all kind of Learning, yet out of this I see not how 'tis possible to wind them=

\* Totum est majus sua parte. Etiam si Axioma sit apud Euclydem, non tamen ideo Geometricum putandum est, quia Geometres eo utitur. Utitur enim et tota Logica. Ram. in Schol. Matth. And Aristotle vindicates such propositions τὰ ἐν τοῖς μαθηματικῇ καὶ ἄλλῃς ἀξιωματικὰ. From being usurped by Particular Sciences: ἀπὸ τοῦ ὅτι οὐ παντὶ ἔστι. Quia conveniunt omni enti, & non alicui Generi separatum. 4. Metaph. c. 3. T. 7.

\* Intelligentia dictorum ex causis est assumenda dicendi quia non Sermoni res, sed Rei Sermo est subiectus. S. Hilar. L. 4. de Trin. Ex materia dicti dirigendus est sensus. Tert. l. de Resur. carnis. c. 37. † Videndo differentias Similium ad Similia. Orig. Tract. 19. in S. Matth. || Recolendum est unde venerit ista Sententia, & quae illam superiora pepererint, quibusque connexa dependeat. S. Aug. Ep. 29. Solet circumstantia Scripturae illuminare Sententiam. S. Aug. L. 83. Quest. 7. 69.

\* Quae ambigunt & obscure in nonnullis Scripturae Sacrae locis dicta videntur, per ea quae alibi certa, & indubitata habentur declarantur. S. Basil. in Regulis contrariis, Reg. 267. Manifestiora quaeque praevalcant, & de incertis certiora praescribant. Tert. L. de Resur. c. 19. & 21. S. Aug. L. 3. De Doctr. Christ. c. 26. Moris est Scripturarum obscuras Manifesta subnectere, & quod prius sub enigmatibus dixerint, aperta voce proferre. S. Hieron. in Esa. 19. princ. Vid. §. 26. Nu. 4. † S. Aug. L. 3. de Doctr. Christiana.

themselves, so long as the last resolution of their Faith must rest, (as they teach) upon the Tradition of the present Church only.

NUM. 6.

It seems therefore to me very necessary, \* that we be able to

\* And this is so necessary, that Bellarmine confesses, that if Tradition (which he relies upon) be not Divine: He and his can have no Faith. *Non habemus fidem. Fides enim verbo Dei nititur. L. 4. de verbo Dei. c. 4. §. At si ita est.*

And A. C. tells us, p. 47. To know, That Scripture is Divine and Infalible in every part, is a Foundation so necessary, as if it be doubtfully questioned, all the Faith built upon Scripture falls to the ground. And he gives the same reason for it, p. 50. which Bellarmine doth.

vine must make good the Scriptures Infalibility, at least in the *Last Resolution* of our Faith in that Point. This Authority cannot

\* *Ecclesiam spiritu afflatam esse, certe credo. Non ut veritatem, auctoritatemve Libris Canonicis tribuat, sed ut doceat illos, non alios esse Canonicos. Nec si adiutum nobis præbet ad huiusmodi sacros Libros cognoscendos, protinus ibi acquiescendum est, sed ultra oportet progredi, et solidâ Dei veritate niti. Quæ ex re intelligitur quid sibi voluerit Augustinus, quum ait, Evangelio non crederem, nisi, &c. M. Canus L. 2. de Locis, c. 8. fol. 34. b. Non docet fundatam esse Evangelii fidem in Ecclesiæ Auctoritate, sed, &c. Ibid.*

not be any *Testimony*, or *Voice* of the \* Church alone. For the Church consists of men subject to *Error*; And no one of them, since the *Apostles* times, hath been assisted with so plentiful a measure of the *Blessed Spirit*, as to secure him from being deceived; And all the *Parts*, being all liable to mistaking, and *fallible*, the *Whole* cannot possibly be *Infalible*, in, and of it self, and privileged from being deceived in some Things, or other. And even in those *Fundamental* things, in which the *Whole Universal Church* neither doth, nor can Err; yet even there her

*Authority* is not *Divine*, because she delivers those supernatural *Truths* by *Promise of Assistance*, yet tyed to *Means*: And not by any *special immediate Revelation*, which is necessarily required to the very least Degree of *Divine Authority*. And therefore our † *Worthies* do not only say, but prove, *That all the Churches Constitutions are of the nature of Humane Law*. \* And some among you, not unworthy for their Learning, prove it at large, *That all the Churches Testimony*, or *Voice*, or *Sentence* (call it what you will) is *but suo modo*, or *aliquo modo*, not simply, but in a manner *Divine*. Yea, and A. C. himself, after all his debate comes to that, and no farther, *That the Tradition of the Church is, at least in some sort, Divine and Infalible*. Now that which is *Divine* but in a sort or manner, be it the Churches manner, is *aliquo modo non Divina*, in a sort not *Divine*. But this *Great Principle of Faith* (the Ground and Proof of whatsoever else is of Faith) cannot stand firm upon a Proof that is, and is not; in a manner, and not in

† Hook. l. 3. § 9.

\* Stapl. Relect. Con. 4. q. 3. A. 1 & 2.

A. C. p. 51.

a manner Divine ; As it must, if we have no other *Anchor* than the *External Tradition* of the *Church*, to lodg it upon, and hold it steddy, in the midst of those *Waves*, which daily beat upon it.

Now here *A. C.* confesses expressly, That, to prove the *Books* NUM. 7. of *Scripture* to be *Divine*, we must be warranted by that which A. C. p. 49. is *Infallible*. He confesses farther, that there can be no sufficient A. C. p. 50. *Infallible Proof* of this, but *God's Word*, written, or unwritten. And he gives his Reason for it: Because, if the *Proof* be meerly A. C. p. 51. *Humane*, and *Fallible*, the *Science*, or *Faith*, which is built upon it, can be no better. So then, this is agreed on by me, (yet leaving other Men to travel by their own Way, so be, they can come to make *Scripture* thereby *Infallible*) That *Scripture* must be known to be *Scripture*, by a *sufficient*, *infallible*, *Divine Proof*. And that such *Proof* can be nothing but the *Word of God*, is agreed on also by me. Yea, and agreed on, for me, it shall be likewise, that *God's Word* may be *written*, and *unwritten*. For Cardinal \* *Bel-larmine* tells us truly, That it is not the *Writing*, or *Printing*, that make *Scripture* the *Word of God*; but it is the *Prime*, *Unerring*, *Essential Truth*, *God himself*, uttering, and revealing it to his *Church*, that makes it *Verbum Dei*, the *Word of God*. And this *Word of God* is uttered to Men, either *im-mediately*, by *God himself*, *Father*, *Son*, and *Holy Ghost*; and so it was to the *Prophets* and *Apostles*: Or *mediately*; either by *Angels*, to whom *God* had spoken first; and so the *Law* was given, \* *Gal. 3.* and so also the *Message* was delivered to the *Blessed Vir-gin*, † *Luk. 1.* or by the *Prophets* \* and *Apostles*; and so the *Scriptures* were delivered to the *Church*. But their *being written*, gave them no *Authority* at all, in regard of them-selves. *Written*, or *Unwritten*, the *Word* was the same. But it was written, that it might be the better † *preserved*, and continued with the more *Integrity*, to the use of the *Church*, and the more faithfully in our \* *Me-mories*. And you have been often enough told (were *truth*, and not the maintaining of a *Party*, the thing you seek for) that if you will shew us any such *unwritten Word of God*,

\* *Verbum Dei non est tale, nec habet ullam Auctoritatem, quia scriptum est in membranis, sed quia à Deo profectum est. Bellar. L. 4. de Verb. Dei. c. 2. §. Ecclesiasticæ Traditiones.*

\* *Lex ordinata per Angelos in manu Mediatoris, Gal. 3. 19.*

† *Luk. 1. 30.*

\* *The Holy Ghost, &c. which spake by the Prophets, in Symb. Nicen.*

† *Nam Pseudopropheta etiam viventibus adhuc Apostolis, multas fingebant coruptelas sub hoc pretextu & titulo, quasi ab Apostolis viva voce essent tradite: & propter hanc ipsam causam Apostoli Doctrinam suam ceperunt Literis comprehendere, & Ecclesiis commendare. Chem. Exam. Concil. Trid. de Traditionibus sub octavo genere Tradit. And so also Jans. Comment. in Joh. 5. 47. Sicut enim firmitus est*

*quod mandatur Literis, ita est culpabilius & majus non credere Scriptis, quam non credere Verbis.*

\* *Labilis est memoria, & ideo indigemus Scripturâ: Dicendum quod verum est, sed hoc non habet, nisi ex inundantia peccatorum. Hebr. a Gand. Sum. p. 1. Ar. 8. q. 4. fine. Christus ipse de pectore morituro Testamentum transfert in tabulas diu duraturas. Optat. L. 5. Christus ipse non transtulit, sed ex Optati sententia, Ejus Inspiratione, si non Jussu, Apostoli transtulerunt.*

H

delivered



delivered by his *Prophets* and *Apostles*, we will acknowledg it to be *Divine* and *Infallible*. So, *written*, or *unwritten*, that shall not stumble us. But then *A.C.* must not tell us; at least, not think we shall swallow it into our Belief, That every thing which he says is the *unwritten Word of God*, is so indeed.

NUM. 8. I know *Bellarmino* hath written a whole Book \* *De verbo Dei*  
 \* *Bellar. L. 4. de Verbo Dei non scripto.* non *scripto*, of the Word of God not written; in which he handles the Controversie concerning *Traditions*. And the Cunning is, to make his weaker Readers believe, that all *that* which He, and His, are pleased to call *Traditions*, are, by and by, no less to be received, and honoured, than the *unwritten Word of God* ought to be. Whereas 'tis a thing of easie Knowledge, That the *unwritten Word of God*, and *Tradition*, are not *Convertible Terms*; that is, are not all one. For there are many *unwritten Words of God*, which were never delivered over to the Church, for ought appears: And there are many *Traditions* (affirmed, at least, to be such by the Church of Rome) which were never warranted by any *Unwritten Word of God*.

NUM. 9. First, That there are many *Unwritten Words of God*, which were never delivered over to the Church, is manifest. For when, or where, were the Words which Christ spake to his *Apostles*, during the \* *forty Days* of his *Conversing* with them after his *Resurrection*, first delivered over to the Church? Or, what were the *Unwritten Words* he then spake? If neither He, nor His *Apostles*, or *Evangelists*, have delivered them to the Church, the Church ought not to deliver them to her Children.

\* *Annunciare aliquid Christianis Catholicis, præter id quod acceperunt; nunquam licuit, nusquam licet, nunquam licebit.* Vincent. *Lir. c. 14. Et præcipit nihil aliud innovari, nisi quod traditum est.* S. Cyprian. *ad Pompeium cont. Epist. Stephan. princ.*

† 1 Tim. 6. 20. and 2 Tim. 1. 14.

\* *Si ipsa (Ecclesia) contraria Scripturæ diceret (Fidelis) ipsi non crederet.* Eccl. Hen. a' Gand. *Sum. p. 1. A. 10. q. 1.* And *Bellarmino* himself, that he might the more safely defend himself in the Cause of *Traditions*, says, (but how truly, let other Men judge) *Nullam Traditionem admittimus contra Scripturam.* L. 4. *de Verbo Dei, cap. 3.* §. Deinde commune.

† S. Aug. *Ton. 96. in S. Joh. in illa Verba*, Multa habeo dicere, sed non possetis portare modò.

Or if she do \* *tradere non traditum*, make a *Tradition* of that, which was not delivered to her, and by some of Them; then She is unfaithful to God, and doth not *servare depositum*, faithfully keep that which is committed to her *Trust*. † 1 Tim. 6. And her Sons, which come to know it, are not bound to obey her *Tradition*, against the \* *Word* of their *Father*. For wheresoever *Christ* holds his peace, or that his *Words* are not Registered, I am of † St. *Augustine's* Opinion, No Man may dare, without Rashness, say, they were *these*, or *these*. So, there were many *Unwritten Words of God*, which were never delivered over to the Church; and therefore never made *Tradition*. And there are many *Traditions*, which cannot be said to be the

*Unwritten Word of God*. For I believe, a Learned *Romanist*, that will weigh before he speaks, will not easily say, That to *Anoint*, or use *Spittle in Baptism*; or to use *three Dippings* in the use of that *Sacrament*; or divers other like *Traditions*, had their Rise from

from any *Word of God unwritten*? Or if he be so hardy as to say so, 'tis *gratis dictum*, and he will have enough to do to prove it. So, there may be an *Unwritten Word of God*, which is no *Tradition*. And there are many *Traditions*, which are no *Unwritten Word of God*. Therefore *Tradition* must be taken two ways. Either, as it is the *Churches Act* delivering, or the Thing thereby delivered; and then 'tis *Human Authority*, or from it, and unable *infallibly* to warrant *Divine Faith*, or to be the Object of it. Or else as it is the *Unwritten Word of God*: and then where ever it can be made to appear so, 'tis of *divine and infallible Authority*, no Question. But then I would have A. C. consider where he is in this Particular. He tells us, *We must know infallibly, that the Books of A. C. p. 49. Holy Scripture are Divine, and that this must be done by Unwritten Tradition, but so, as that this Tradition is the Word of God unwritten*. Now let him but prove that this, or any *Tradition*, which the *Church of Rome* stands upon, is the *Word of God*, though *unwritten*, and the business is ended. But A. C. A. C. p. 50. must not think, that because the *Tradition of the Church* tells me these Books are *Verbum Dei, God's Word*; and that I do both honour and believe this *Tradition*; That therefore this *Tradition it self* is *God's Word* too; and so *absolutely sufficient and infallible* to work this Belief in me. Therefore for ought A. C. hath yet added, we must on with our Inquiry after this great Business, and *most necessary Truth*.

2. For the second way of proving, That Scripture should be NUM. 10. fully and sufficiently known, as by *Divine and Infallible Testimony*, *Lumine proprio*, by the resplendency of that Light, which it hath in it self only, and by the witness that it can so give to it self, I could never yet see cause to allow. \* For as \* Hook. l. 2. there is no place in Scripture that tells us, Such Books con- 5. 4. taining such and such Particulars are the *Canon*, and *Infallible Will and Word of God*: So if there were any such place, that were no sufficient proof; For a man may justly ask another Book to bear witness of *that*; and again of *that* another; and where ever it were written in Scripture, that must be a part of the *Whole*. And no created thing can alone give witness to it self, and make it evident, nor one part testify for another, and satisfy where Reason will but offer to contest. Except those *Principles only of Natural Knowledge*, which appear manifest by *intuitive Light* of understanding, without any Discourse. And yet they also to the weaker sort require *Induction* preceding. Now this *Inbred light of Scripture* is a thing co-incident with *Scripture it self*: and so, the *Principles*, and the *Conclusion* in this kind of proof should be entirely the same, which cannot be. Besides, if this *inward Light* were so clear, how could there have been any variety among the *Ancient Believers*,

c Euseb. l. 2.  
27. fine E-  
dir. Basil.  
1549.  
† Euseb. l. 3.  
c. 25.

touching the Authority of St. \* James, and St. Jude's Epistles, and the *Apocalyps*, with other Books which were not received for divers years after the rest of the *New Testament*? For certainly, the *Light* which is in the Scripture, was the same then, which now it is. And how could the *Gospel of St. Bartholomew*, of St. Thomas, and other counterfeit pieces, obtain so much credit with some, as to be received into the *Canon*, if the evidence of this *Light* were either *Universal*, or *Infallible*, of, and by it self? And this, though I cannot approve, yet methinks, you may, and upon probable grounds at least. For I hope no

† Except A. C. whose Boldness herein I cannot but pity. For he denies this *light* to the Scripture, and gives it to Tradition: His words are, p. 52. *Tradition of the Church is of a company, which by its own light shews it self to be infallibly assisted, &c.*

\* Isa. 44. 8  
passim.  
† Acts 28. 15.

\* 2 Thes. 2.  
15.  
Jude, verse 3.

† In your Articles delivered to D. W. to be answered. And A. C. p. 52.

NUM. 11.

† Romanist will deny, but that there is as much *light* in Scripture to manifest, and make ostentation of it self to be infallibly the *written Word of God*, as there is in any *Tradition of the Church*, that it is Divine, and infallibly the *Unwritten Word of God*. And the Scriptures saying from the Mouths of the Prophets, \* *Thus saith the Lord*, and from the mouths of the Apostles, that the *Holy Ghost spake by them*, are at least as able, and as fit to bear witness to their own Verity; as the Church is to bear witness to her own Traditions, by bare saying they come from the Apostles. And your selves would never go to the Scripture, to prove that there are Traditions, \* as you do, if you did not think the Scripture as easie to be discovered by *inbred light* in it self, as Traditions by their *light*. And if this be so, then it is as probable at the least (which some of ours affirm) That Scripture may be known to be the Word of God, by the *Light and Lustre* which it hath in it self, as it is (which you † affirm) That a Tradition may be known to be such, by the *light* which it hath in it self: which is an excellent Proposition to make sport withal, were this an Argument to be handled merrily.

3. For the third Opinion, and way of proving; either some think, that there is no sufficient warrant for this, unless they fetch it from the *Testimony* of the *Holy Ghost*, and so look in vain after *special Revelations*; and make themselves by this very Conceit, obnoxious, and easie to be led by all the whifperings of a *seducing private spirit*; or else you would fain have them think so. For your side, both upon this, and other Occasions, do often challenge, That we resolve all our Faith in-

to the Dictates of a \* private Spirit; from which we shall ever prove our selves as free, if not freer than you. To the Question in hand then: Suppose it agreed upon, that there must be a † *Divine Faith*, cui subesse non potest falsum, under which can rest no possible Error, That the Books of Scripture

\* A Jesuit, under the name of T. S. set out a Book, Anno 1630. which he called, *The Tryal of the Protestant private Spirit*.

† *Ut Testimonia Scripturae certam & indubitam fidem praesent, necessarium videtur ostendere, quod ipsae Divinae Scripturae sine Dei Spiritu inspiratae. Orig. 4. 24. 25.*

ture



ture are the *written Word of God*: If they which go to the testimony of the *Holy Ghost* for proof of this, do mean by Faith *Objectum Fidei*, the Object of Faith, that is to be believed; then, no question, they are out of the *ordinary Way*. For God never sent us by any Word or Warrant of his, to look for any such *special, and private Testimony* to prove which that *Book* is, that we must believe. But if by Faith they mean, the *Habit*, or *Act of Divine infused Faith*, by which Virtue they do believe the *Credible Object*, and thing to be believed; then their speech is true and confessed by all Divines of all sorts.

For Faith is the *gift* \* of God, of God alone, and an *infused* † *Habit*, in respect whereof the *Soul* is meerly *recipient*; And therefore the sole Infuser, the *Holy Ghost*, must not be excluded from that Work, which none can do, but He. For the *Holy Ghost*, as || He first dictated the Scripture to the *Apostles*: \* *So did he not leave the Church in general, nor the true members of it in particular, without Grace to believe, what himself had revealed, and made Credible*. So that Faith, as it is taken for the *vertue of Faith*, whether it be of this or any other Article, † *though it receive a kind of Preparation, or Occasion of Beginning from the Testimony of the Church, as it proposeth and induceth to the Faith; yet it ends in God, revealing within, and teaching within, that which the Church preached without*. For till the Spirit of God move the Heart of Man, he cannot believe, be the *Object* never so *Credible*. The speech is true then, but quite || *out of the State of this Question*: which inquires only after a sufficient means to make this *Object Credible and fit to be believed*, against all *Impeachment of folly and temerity in Belief*, whether Men do actually believe it or not. For which no Man may expect inward private *Revelation*, without the external means of the *Church*, unless perhaps the \* *case of Necessity* be excepted, when a Man lives in such a *time and place*, as excludes him from all *ordinary means*; in which I dare not offer

\* 1 Cor. 12. 3. 4.

Datur nobis à Deo, &c. S. Aug. in Psal. 87.

† Quia homo assentiendo eis quæ sunt fidei elevatur supra Naturam suam oportet, quod hoc infusit ei ex supernaturali principio interius movente, quod est Deus. Tho. 2. 2æ. q. 6. A. 1. c. And your own Divines agree in this, That *Fides acquisita* is not sufficient for any Article, but there must be *Fides infusa*, before there can be divine Certainty. *Fides acquisita* innuitur Conjecturis humanis. Ad quem modum & Saraceni sui Preceptoribus, & Judæi sui Rabinis, & Gentis sui Philosophis, & omnes sui Majoribus inhærent: non sic Christiani, sed per interius lumen infusum à Spiritu Sancto, quo firmissimè & certissimè moventur ad credendum, &c. Camus. L. 2. Locor. c. 8. §. Jam si hæc. || Symb. Nicen. The Holy Ghost spake by the Prophets, &c. Et 1 S. Pet. 2. 21. Quis modus est, quo doces animas ea quæ futura sunt? Docuisti enim Prophetas tuos. S. Aug. L. 11. Confess. c. 19.

\* Nec enim Ecclesiæ Testimonium, aut Judicium prædicamus, Dei Spiritum, vel ab Ecclesiâ docente, vel à nobis audientibus, excludimus, sed utrobique diserte includimus, &c. Stapl. Trip. contr. Whitak. c. 3.

† Fides quæ capis ab Ecclesiâ Testimonio, quatenus proponit & inducit ad Fidem, definit in Deo intus revelante, & intus docente quod foris Ecclesiâ prædicavit. Stapl. Relect. Cons. 4. q. 3. a. 2. When grave and learned Men do sometimes hold, that of this Principle there is no proof, but by the Testimony of the Spirit, &c. I think it is not their meaning, to exclude all outward Proofs, &c. but rather this, That all other means are uneffectual of themselves to work Faith, without the special Grace of God. Hook. &c. Lib. 3. §. 8.

|| De habitu Fidei quoad fieri ejus, & hoc quod per Scripturæ inspectionem, &c. Henr. à Gand. Sum. 4. 10. q. 1. lit. D.

\* Stapl. Relect. Cons. 4. 2. 3. A. 2. Doth not only affirm it, but proves it too, à paritate rationis, in case of necessity, where there is no Contempt of the external means.



to shut up God from the *Souls of men*, nor to tye him to those ordinary ways and means, to which yet in great Wisdom and Providence He hath tied and bound all *mankind*.

NUM. 12.

*Private Revelation* then hath nothing ordinarily to do, to make the *Object Credible* in this, *That Scripture is the Word of God*, or in any other *Article*. For the *Question* is of such outward, and evident means, as other men may take notice of, as well as our selves. By which if there arise any *Doubting*, or *Infirmity* in the *Faith*, others may strengthen us, or we afford means

\* Quid cum singulis agitur, Deus scit qui agit, et ipsi cum quibus agitur, sciunt. Quid autem agatur cum genere humano, per historiam commendari voluit, et per Prophetiam. S. Aug. de vera Relig. c. 25.

to support them: Whereas the \* *Testimony of the Spirit*, and all *private Revelation* is within, nor felt, nor seen of any, but of him that hath it. So that hence can be drawn no proof to others. And *Miracles* are not suf-

ficient alone to prove it, unless both *They*, and the *Revelation* too, agree with the *Rule of Scripture*; which is now an *unalterable Rule* by † *man*, or *Angel*. To all this *A. C.* says nothing, save that *I seem not to admit of an Infallible Impulsion of a private Spirit*, ex parte subjecti, without any infallible Reason, and that sufficiently applied ex parte objecti; which if *I did admit*, would open a *Gap* to all *Enthusiasms*, and *Dreams of Fanatical Men*. Now for this yet *I thank him*. For *I do not only seem not to admit*, but *I do most clearly reject this Phrensy* in the *Words* going before.

† Gal. 1. 8.

A. C. p. 52.

NUM. 13.

\* Utitur tamēn sacra Doctrina Ratione Humana, Non quidem ad probandum Fidem ipsam sed ad manifestandum aliquā alia, quæ evaduntur in hac Doctrinā.

Tho. p. 1. q. 1.

A. 8. ad 2.

Passibus ratio-

nis novus homo

tendit in De-

um. S. Aug.

de vera Relig.

c. 26. (Passi-

bus, verum est,

sed nec æquis,

nec solis.)

Nam invisibilia Dei

altiori modo quantum

ad plura percipit Fi-

des, quāvis Ratio naturalis

ex Creaturis in Deum

procedens. Tho. 2. 2. q. 2.

A. 3. ad 3.

† Animalis homo non percipit. 1 Cor. 2. 14.

¶ Quia scientia certitudinem habent ex naturali lumine

Rationis humana, quæ potest errare: Theolo-

gia autem (quæ docet & Obje-ctum & Notitiam Fidei, sicut & Fidem ipsam) certitudinem habet ex lu-

mine Divine scientiæ, quæ decipi non potest, Tho. p. 1. q. 1. A. 5. c.

¶ Ut ipsa fide valentiores facti, quod

credimus intelligere mereamur. S. Aug. cont. Ep. Manichæi, dictam Fundamentum. c. 14. Hoc autem ita

intelligendum est, ut scientia certior sit Certitudine Evidentiæ; Fides verò certior Firmitate Adhæssionis.

Majus lumen in Scientia, majus Robur in Fide. Et hoc, quia in Fide, & ad Fidem Actus imperatus

Voluntatis concurrat. Credere enim est Actus intellectus, Vero assentientis productus ex Voluntatis Impe-

rio. Biel. in 3. Sent. d. 23. q. 2. A. 1. Unde Tho. Intellectus Credentis determinatur ad unum, non per

Rationem, sed per voluntatem; & ideo Assensus hic accipitur pro Actu Intellectus, secundum quod à Vo-

4. The last way, which gives \* *Reason* leave to come in, and prove what it can, may not justly be denied by any reasonable Man. For though *Reason* without *Grace* cannot see the Way to Heaven, nor believe this *Book*, in which God hath written the way; yet *Grace* is never placed but in a *reasonable Creature*, and proves by the very seat, which it hath taken up, that the end it hath, is to be *spiritual Eye-water*, to make *Reason* see what by † *Nature only it cannot*, but never to blemish *Reason* in that which it can comprehend. Now the use of *Reason* is very general; and Man (do what he can) is still apt to search and seek for a *Reason*, why he will believe; though after he once believes, his *Faith* grows || stronger than either his *Reason*, or his *Knowledge*: and great Reason for this, because it goes higher, and so upon a safer Principle, than either of the other can in this life.

Nam invisibilia Dei altiori modo quantum ad plura percipit Fides, quāvis Ratio naturalis ex Creaturis in Deum procedens. Tho. 2. 2. q. 2. A. 3. ad 3.

† Animalis homo non percipit. 1 Cor. 2. 14.

¶ Quia scientia certitudinem habent ex naturali lumine Rationis humana, quæ potest errare: Theologia autem (quæ docet & Obje-ctum & Notitiam Fidei, sicut & Fidem ipsam) certitudinem habet ex lumine Divine scientiæ, quæ decipi non potest, Tho. p. 1. q. 1. A. 5. c. ¶ Ut ipsa fide valentiores facti, quod credimus intelligere mereamur. S. Aug. cont. Ep. Manichæi, dictam Fundamentum. c. 14. Hoc autem ita intelligendum est, ut scientia certior sit Certitudine Evidentiæ; Fides verò certior Firmitate Adhæssionis. Majus lumen in Scientia, majus Robur in Fide. Et hoc, quia in Fide, & ad Fidem Actus imperatus Voluntatis concurrat. Credere enim est Actus intellectus, Vero assentientis productus ex Voluntatis Imperio. Biel. in 3. Sent. d. 23. q. 2. A. 1. Unde Tho. Intellectus Credentis determinatur ad unum, non per Rationem, sed per voluntatem; & ideo Assensus hic accipitur pro Actu Intellectus, secundum quod à Vo-

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In this Particular, the *Books* called the *Scripture*, are commonly and constantly reputed to be the *Word of God*; and so, infallible Verity to the least Point of them. Doth any Man doubt this? The World cannot keep him from going to weigh it at the *Balance of Reason*, whether it be the *Word of God*, or not. To the same *Weights* he brings the *Tradition* of the Church, the *inward Motives* in *Scripture* it self, all *Testimonies* within, which seem to bear witness to it; and in all this, there is no harm: The danger is, when a Man will use *no other Scale*, but *Reason*; or *prefer Reason before any other Scale*. For the *Word of God*, and the *Book containing in it*, refuse not to be weighed by \* *Reason*. But the *Scale* is not large enough to contain, nor the *Weights* to measure out the true virtue, and full force of either. *Reason* then can give no *supernatural Ground*, into which a Man may resolve his Faith, *That Scripture is the Word of God infallibly*: Yet *Reason* can go so high, as it can prove, that *Christian Religion*, which rests upon the *Authority* of this *Book*, stands upon surer Grounds of *Nature*, *Reason*, common *Equity*, and *Justice*, than any thing in the World, which any *Infidel*, or meer *Naturalist*, hath done, doth, or can adhere unto, against it, in that which he *makes*, *accounts*, or *assumes* as *Religion* to himself.

\* Si vobis, rationi, & veritati consentanea videntur, in pretio habete; Sc. de *Mysteriis Religionis*, Justin Mart. *Apol.* 2. Igitur, si fuit dispositio Rationis, Sc. Tertull. *L. de Carne Christi*, c. 18. Rationabile est credere Deum esse Autorem *Scripturæ*. Henr. à Gand. *Sum. To. 1. Ar. 9. q. 3.*

The *Ancient Fathers* relied upon the *Scriptures*, no *Christians* more; and having to do with *Philosophers* (Men very well seen in all the Subtilties, which *Natural Reason* could teach, or learn) they were often put to it, and did as often make it good, That they had sufficient *Warrant* to rely, so much as They did, upon *Scripture*. In all which *Disputes*, because they were to deal with *Infidels*, they did labour to make good the *Authority* of the *Book of God*, by such *Arguments*, as *Unbelievers* themselves could not but think *reasonable*, if they weighed them with *Indifferency*. For though I set the *Mysteries of Faith* above *Reason*, which is their proper place; yet I would have no Man think, They contradict *Reason*, or the *Principles thereof*. No sure: For *Reason*, by her own *Light*, can discover, how firmly the *Principles* of *Religion* are true: But all the *Light* she hath will never be able to find them false. Nor may any Man think, that the *Principles of Religion*, even this, *That the Scriptures are the Word of God*, are so indifferent to a *Natural Eye*, that it may with as just cause lean to one part of the *Contradiction*, as to the other. For though this *Truth*, *That Scripture is the Word of God*, is not so demonstratively evident, *a priori*, as to induce Assent; yet it is strengthened so abundantly with probable *Arguments*, both from the *Light of Nature* it self, and *Human Testimony*, that he must be very wilful, and self-conceited, that shall dare to suspect it.

Nay,

NUM. 16.

Nay, yet farther, \* *It is not altogether impossible to prove it,*

\* Hook. L. 3. §. 8. Si Plato ipse viveret, & me interrogantem non aspernaretur, &c. S. Aug. de verâ Relig. c. 3. Videamus quatenus Ratio potest progredi à visibilibus ad invisibilia, &c. Ibid. c. 29.

even by Reason, a Truth infallible; or else, to make them deny some apparent Principle of their own. For Example; It is an apparent Principle, and with them, *That God, or the Absolute, Prime Agent, cannot be forced out of any Possession*: For if He could be forced

† Si vim spectet, Deus Valentissimus est, Arist. de Mundo. c. 7. Domini & Moderatores omnium. Cic. 2. de Leg.

by another Greater; He were neither Prince, nor Absolute, nor God, in their own Theology. Now they must grant, That that

† God, and Christ, which the Scripture teaches, and we believe, is the only true God, and no other with him, and so deny the Deity, which they worshipped; or else deny their own Principle about the Deity, That God cannot be commanded, and forced out of Possession: For \* their Gods, Saturn, and Serapis, and Jupiter himself, have been adjured by the Name of the true, and only God, and have been forced out of the Bodies they possessed, and confessed themselves to be foul and seducing Devils. And their Confession was to be supposed true, in point of Reason: For they that were adored as Gods, would never belie themselves into Devils, to their own reproach, especially in the presence of them that worshipped them, were they not forced. This, many of the Unbelievers saw; therefore they could not (in very force of Reason) but they must either deny their God, or deny their Principle in Nature. Their long Custom would not forsake their God, and their Reason could not forget their Principle. If Reason therefore might judge among them, they could not worship any thing that was under Command. And if it be reasonable also to believe, That Scripture is his Word, given to teach Himself, and Christ, since there they find Christ \* doing that, and † giving power to it after, which themselves saw executed upon their Devil-Gods?

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\* Mat. 12. 22.

† Mat. 16. 17.

NUM. 17.

Besides, Whereas all other written Laws have scarce, had the honour to be duly observed, or constantly allowed worthy Approbation in the particular Places, where they have been established for Laws; this Law of Christ, and this Canon of Scripture, the Container of it, is, or hath been received in almost \* all Nations under Heaven. And wheresoever it hath been received, it hath been both approved for Unchangeable Good, and believed

\* Si Libri quoquo modo se habent sancti tamen Divinarum rerum pleni pro-

pè totius generis humani confessione diffamantur, &c. S. Aug. de Util. Cred. c. 7. Scriptura summâ dispositione Providentiæ super omnes omnium Gentium Literas, omnia sibi genera ingentiorum humanorum Divina Excellens Auctoritate subiecit. S. Aug. 11. de Civit. Dei, c. 1.

At in omni orbe terrarum, in omni Graciâ, & universis Nationibus, innumeri sunt, & immensi, qui reliâis Patriis Legibus, &c. ad observantiam Moysi, & Christi, &c. Origen. 4. απει αρχων, cap. 1.

for



for *Infallible Verity*. This Perswasion could not have been wrought in Men of all sorts, but by working upon their *Reason*, unless we shall think all the *World* unreasonable, that received it. And certainly, God did not give this admirable Faculty of *Reasoning* to the Soul of Man, for any Cause more prime than this, to discover, or to judge and allow (within the Sphere of its own Activity, and not presuming farther) of the Way to Himself, when and howsoever it should be discovered.

One great thing that troubled *Rational Men* was, that which stumbled the *Manichee* (an Heresie it was, but more than half *Pagan*) namely, *That somewhat must be believed, before much could be known*. Wise Men use not to believe, but what they know: And the *Manichee* \* scorned the *Orthodox Christian*, as light of *Belief*; promising to lead no Disciple after him, but upon evident Knowledge. This stumbles many; but yet, the Principle, *That somewhat must be believed, before much can be known*, stands firm in *Reason* still. For if, in all Sciences, there be some Principles, which cannot be proved; if *Reason* be able to see this, and confess it; if almost all *Artists* have granted it; if, in the *Mathematicks*, where are the exactest Demonstrations, there be *Quidam postulata*, some things to be first Demanded, and granted, before the *Demonstration* can proceed; Who can justly deny that to *Divinity*, A Science of the highest Object, God Himself, which he easily and reasonably grants to inferior Sciences, which are more within his reach? And, as all Sciences suppose some Principles without proving, so have they, almost all, some *Text*, some *Authority*, upon which they rely in some measure; and it is *Reason* they should. For though these Sciences make not their *Texts* *Infallible*, as *Divinity* doth; yet full Consent, and prudent Examination, and long Continuance, have won Reputation to them, and settled Reputation upon them, very deservedly. And were these *Texts* more void of Truth than they are, yet it were fit and reasonable to uphold their Credit, that *Novices*, and young Beginners in a Science, which are not able to work strongly upon *Reason*, nor *Reason* upon them, may have *Authority* to believe, till they can learn to conclude from Principles, and so to know. Is this also reasonable in other Sciences, and shall it not be so in *Theology*, to have a *Text*, a *Scripture*, a *Rule*, which *Novices* may be taught first to believe, that so they may after come to the Knowledge of those things, which, out of this rich Principle, and \* *Treasure*, are de-

NUM. 18.

\* Irridere in  
Catholica Fi-  
dei disciplinā,  
quod suberentur  
homines  
credere, non  
autem, &c.  
S. Aug. 1. Re-  
tract. c. 14.

cap. 8. would have Men make themselves perfect in reading the Letter of the Scripture, even before they understood it. *Eas Notas habear, etsi nondum intellectu, rapen lectione duxerax*; No question but to make them ready against they understood it. And, as School-Masters make their Scholars come their Grammar-Rules by heart, that they may be ready for their use, when they better understand them.

\* And therefore St. Aug. 2.  
de Doct. Christ.



ducible? I yet see not how *right Reason* can deny these Grounds; and if it cannot, then a meer Natural man may be thus far convinced, *That the Text of God is a very Credible Text.*

NUM. 19:

Well, these are the four Ways, by most of which, Men offer to prove the *Scripture to be the Word of God*, as by a *Divine* and *Infallible Warrant*. And, it seems, no one of these doth it alone. The *Tradition* of the *present Church* is too weak, because *that is not absolutely Divine*. The *Light which is in Scripture it self*, is not bright enough, it cannot bear sufficient Witness to it self. The *Testimony of the Holy Ghost*, that is most infallible, but ordinarily it is not so much as considerable in this Question, which is not, how, or by what means we *believe*, but how the *Scripture* may be proposed as a *Credible Object*, fit for *Belief*. And for *Reason*, no man expects, that *that* should prove it; it doth service enough, if it enable us to disprove that which misguided Men conceive against it. If none of these then be an *Absolute* and sufficient means to prove it, either we must find out another, or see what can be more wrought out of these. And to all this again *A. C.* says nothing.

NUM. 20.

For the *Tradition* of the Church then, certain it is we must distinguish the Church, before we can judge right of the Validity of the *Tradition*. For if the Speech be of the *Prime Christian Church*, the *Apostles*, *Disciples*, and such as had *immediate Revelation* from Heaven; no question, but the *Voyce* and *Tradition* of this Church is *Divine*, not *aliquo modo*, in a sort, but *simply*; and the Word of God from them, is of like Validity, *written*, or *delivered*. And against this *Tradition* (of which kind this, *That the Books of Scripture are the Word of God*, is the most *general* and *uniform*) the Church of England

\* L. 1. cont. Epif. Fund. c. 5. Ego vero non crederem Evangelio, nisi me Catholica Ecclesia commoveret Autoritas.

† Ockam. Dial. p. 1. L. 1. c. 4. Intel- ligitur solum de Ecclesia quæ fuit tem- pore Apostolorum.

|| Biel. lect. 22. in C. Missæ. A tempore Christi & Apostolorum, &c. And so doth S. Aug. take Eccles. Contra Fund.

never excepted. And when S. \* *Augustine* said, *I would not believe the Gospel, unless the Authority of the Catholick Church moved me*, (which Place you urged at the Conference, though you are now content to slide by it) some of your own will not endure should be understood, save † *of the Church in the time of the Apostles only*: and || *some of the Church in General*, not excluding after-Ages. But sure to include *Christ* and his *Apostles*. And

the certainty is there, abundance of certainty in it self: but how far that is evident to us, shall after appear.

NUM. 21.

But this will not serve your turn. The *Tradition* of the *present Church* must be as *Infallible*, as that of the *Primitive*. But the contrary to this is proved \* *before*, because *this Voyce* of the *present Church*, is not *simply Divine*. To what end then serves

any

any Tradition of the present Church? To what? why to a very good end. For first, it serves by a full Consent to work upon the Minds of *Unbelievers*, to move them to read, and to consider the Scripture, which (they hear by so many Wise, Learned, and Devout men) is of no meaner esteem than the *Word of God*. And secondly, It serves among *Novices*, *Weaklings*, and *Doubters* in the Faith, to instruct, and confirm them, till they may acquaint themselves with, and understand, the Scripture, which the Church delivers as the *Word of God*. And thus again some of your own understand the fore-cited Place of *St. Augustine*, I would not believe the Gospel, &c. \* For he speaks it either of *Novices*, or *Doubters* in the Faith, or else of such as were in part *Infidels*. You at the Conference (though you omit it here) would needs have it, that *St. Augustin* spake even of the † faithful, which I cannot yet think: For he speaks to the *Manichees*, and they had a great part of the *Infidel* in them. And the words immediately before these, are, *If thou shouldest find one, Qui Evangelio nondum credit, which did not yet believe the Gospel, what wouldest thou do to make him believe?* || *Ego verò non, Truly I would not*, &c. So to these two ends it serves, and there need be no Question between us. But then every thing, that is the *first Inducer* to believe, is not by and by either the *Principal Motive*, or the *chief and last Object of Belief*, upon which a man may rest his Faith. Unless we shall be of \* *Jacobus Almain's* Opinion; That we are *per prius & magis*, first and more bound to believe the *Church*, than the *Gospel*. Which your own *Learned men*, as you may see by † *Mel. Canus*, reject as Extreme foul, and so indeed it is. The first knowledgethen (after the *Quid Nominis* is known by *Grammar*) that helps to open a man's understanding, and prepares him to be able to Demonstrate a Truth, and make it evident, is his *Logick*: But when he hath made a *Demonstration*, he resolves the knowledge of his Conclusion, not into his *Grammatical*, or *Logical Principles*, but into the *Immediate Principles* out of which it is deduced. So in this Particular, a man is probably led by the *Authority of the present Church*, as by the *first informing, inducing, perswading Means*, to believe the Scripture to be the *Word of God*: But when he hath studied, considered, and compared this Word with

\* *Sive Infideles, sive in Fide Novitii.* Can. Loc. L. 2. c. 8. *Neganti, aut omnino nescienti Scripturam. Stapl. Relict.* Cont. 4. q. 1. A. 3.

† *Quid si fateamur Fideles etiam, Ecclesie Autoritate commoveri, ut Scripturas recipiant: Non tamen inde sequitur eos hoc modo penitus persuaderi: aut nullà alià fortiorèque ratione induci?* Quis autem Christianus est, quem Ecclesia Christi, commendans Scripturam Christi, non commoveat? Whitaker. *Disp. de Sacra Scriptura.* Cont. 1. q. 3. c. 8. ubi citat locum hunc, S. Aug.

|| Et ibid. *Quibus obtemperavi dicentibus Credite Evangelio.* Therefore he speaks of himself, when he did not believe.

\* *Certum est quod tenemur credere omnibus contentis in Sacro Canone, quia Ecclesia credit & ea ratione solum. Ergo per prius & magis tenemur Credere Ecclesie, quàm Evangelio.* Almain. in 3. Dist. 24. Concluf. 6. Dub. q. And to make a shew of proof for this, he falsifies S. August. must notoriously, and reads that known place, not *Nisi me commoveret* (as all read it) but *compelleret*. *Pater, quid dicit Augustinus, Evangelio non Crederem, nisi ad hoc me compelleret Ecclesia Autoritas.* Ibid. And so also Gerson reads it, *In Declarat. veritatum, quæ credendæ sunt, &c.* part. 1. p. 414. §. 3. But in a most ancient Manuscript in Corp. Chr. Colledge Library in Cambridge, the Words are *Nisi me commoveret, &c.*

† *Canus L. 2. de Locis c. 8. fol. 34. b. §. 16. Num. 6.*

it self, and with other Writings, with the help of Ordinary Grace, and a mind morally induced, and reasonably perswaded by the Voice of the Church; the *Scripture* then gives greater and higher Reasons of Credibility to it self, than *Tradition alone* could give. And then he that believes, resolves his last and full Assent; *That Scripture is of Divine Authority*, into *internal Arguments* found in the *Letter* it self, though found by the Help and Direction of *Tradition without*, and *Grace within*. And the Resolution that is rightly grounded, may not endure to pitch, and rest it self upon the *Helps*, but upon that *Divine Light*, which the *Scripture*, no Question, hath in it self, but is not kindled, till these *Helps* come. *Thy Word is a*

\* Psal. 119. 105. *Sanctarum Scripturarum Lumen*, S. Aug. L. de verâ Relig. c. 7. *Quid Lucem Scripturarum vanis umbris?* &c. S. August. L. de Mor. Eccl. Cathol. c. 35.

*Light* \* : so David. A Light? Therefore it is as much *manifestativum sui*, as *alterius*, a Manifestation to it self, as to other things which it shews: but still, not till the *Candle be Lighted*; not till there hath been a Preparing Instruction, *What Light it is*.

Children call the *Sun* and *Moon*, *Candles*; *God's Candles*: They see the light as well as men, but cannot distinguish between them, till some *Tradition*, and *Education* hath informed their *Reason*. And \* *animalis homo*, the natural man, sees some *Light of Moral Counsel*, and instruction in *Scripture*, as well as Believers: But he takes all that glorious Lustre for *Candle-light*, and cannot distinguish between the *Sun*, and *twelve to the Pound*, till *Tradition* of the Church, and *God's Grace* put to it, have cleared his understanding. So *Tradition* of the present Church, is the first Moral Motive to Belief. But the Belief it self, *That the Scripture is the Word of*

† Orig. 4. *ἐπὶ ἀρχῇ*, c. 1, went this way, yet was he a great deal nearer the prime Tradition, than we are. For being to prove that the Scriptures were inspired from God, he saith, *De hoc assig-nabimus ex ipsis Divinis Scripturis, quæ nos competenter moverint*, &c.

|| *Principaliter tamen (etiam & hic) credimus propter Deum, non Apostolos*, &c. Henr. à Gand. Sum. A. 9. q. 3. Now if where the Apostles themselves spake, *ultima resolutio Fidei*, was in *Deum*, not in *ipso* per se, much more shall it be in *Deum*, than in *presentem Ecclesiam*: and into the Writings of the Apostles, than into the Words of their Successors, made up into a Tradition.

*God*, rests † upon the *Scripture*, when a man finds it to answer, and exceed all that, which the Church gave in Testimony, as will after appear. And as in the Voice of the Primitive and Apostolical Church, there was || simply *Divine Authority*, delivering the *Scripture*, as *God's Word*; so, after Tradition of the present Church hath taught, and informed the Soul, the Voice of God is plainly heard in *Scripture it self*. And then here's double Authority, and both Divine, that confirms *Scripture* to be the Word of God, *Tradition of the Apostles delivering it*; *And the internal worth and argument in the*

*Scripture*, obvious to a Soul prepared by the present Churches *Tradition*, and *God's Grace*.

NUM. 22.

The Difficulties which are pretended against this, are not many, and they will easily vanish. For first, you pretend, we

go to *Private Revelations for Light to know Scripture*. No, we do not, you see it is excluded out of the very state of the Question: and we go to the *Tradition of the present Church*, and by it, as well as you. Here we differ; we use the Tradition of the present Church, as the *first Motive*, not as the *Last Resolution* of our Faith. We *Resolve* only into \* Prime Tradition Apostolical, and Scripture it self.

\* Calv. Instit.  
1. c. 5. §. 2.  
Christiana Ec-

clesia Prophetarum scriptis, & Apostolorum prædicatione initio fundata fuit, ubicumque reperietur ea Doctrina, &c.

Secondly, you pretend, we do not, nor cannot know the *prime Apostolical Tradition*, but by the *Tradition of the present Church*; and that therefore, if the Tradition of the present Church be not Gods *unwritten Word, and Divine*, we cannot yet know Scripture to be Scripture, by a *Divine Authority*. Well! Suppose I could not know the *prime Tradition* to be Divine, but by the *present Church*; yet it doth not follow, that therefore I cannot know Scripture to be the Word of God by a *Divine Authority*; because *Divine Tradition* is not the sole, and only means to prove it. For suppose, I had not, nor could have full assurance of *Apostolical Tradition Divine*; yet the moral Perswasion, Reason, and Force of the present Church, is ground enough to move any reasonable man, that it is fit he should read the Scripture, and esteem very reverently and highly of it. And this once done, the *Scripture* hath then, *In*, and *Home-Arguments* enough to put a Soul, that hath but ordinarily Grace, out of Doubt, *That Scripture is the Word of God, Infalible and Divine*.

NUM. 23.

Thirdly, you pretend, that we make the Scripture absolute-ly, and fully to be known *Lumine suo*, by the Light and Testimony which it hath *in*, and gives to it self. Against this, you give reason for your selves, and proof from us. Your Reason is, *If there be sufficient Light in Scripture to shew it self, then every man that can, and doth but read it, may know it presently to be the Divine Word of God; which we see by daily experience, men neither do, nor can*. First, is is not absolutely nor universally true. There is \* *sufficient Light*; therefore every man may see it. Blind men are men, and cannot see it; and † *sensual men*, in the Apostles judgment, are such: Nor may we deny, and put out this Light, as *insufficient*, because *blind eyes* cannot, and *perverse eyes* will not see it; no more than we may deny meat to be sufficient for nourishment, though men that are heart-sick, cannot eat it. Next, we do not say, That there is *such a full light in Scripture*, as that every man upon the first sight must yield to it; such Light as is found in Prime Principles; *Every whole is greater than a Part of the same*; and this, *The same thing cannot be, and not be, at the*

NUM. 24.

\* And where Hooker uses this very Argument, as he doth, L. 3. §. 8. his words are not. If there be sufficient Light; But, if that Light be Evident.

† 1 Cor. 2. 14.



the same time, and in the same respect. These carry a natural Light with them, and evident: for the *Terms* are no sooner understood, than the *Principles themselves* are fully known, to the convincing of mans understanding, and so they are the beginning of *knowledge*; which, where it is perfect, dwells in *full Light*: but such a full Light we do neither say is, nor require to be in Scripture; and if any particular man do, let him answer for himself. The Question is, only of such a *Light in Scripture* as is of force to *breed faith*, that it is the word of God; not to make a *perfect knowledge*. Now *Faith*, of whatsoever it is, this or other Principle, is an *Evidence*\*, as well as *Knowledge*; and the *Belief* is firmer than any *Knowledge* can be, because it rests upon *Divine Authority*, which cannot deceive; whereas *Knowledge* (or at least he that thinks he knows) is not ever certain in *Deductions* from Principles. † But the *Evidence* is not so clear: For it is || of things not seen, in regard of the Object; and in regard of the Subject that sees, it is in \* *enigmate*, in a *Glass* or dark speaking. Now God doth not require a full *Demonstrative Knowledge* in us, that the Scripture is his Word, and therefore in his Providence hath kindled in it no *Light* for that, but he requires our *Faith* of it, and such a *certain Demonstration*, as may fit that. And for that, he hath left sufficient *Light* in Scripture to *Reason* and *Grace* meeting, where the Soul is *morally* prepared by the *Tradition of the Church*; unless you be of *Bellarmino's* † Opinion, That to believe there are any *Divine Scriptures*, is not omnino necessary to *Salvation*.

\* *Ex* *℥* *⊙*.  
Heb. 11. 1.

† §. 16. Num.  
13.

|| Heb. 11. 1.

\* 1 Cor. 13.

12. And A.

C. confesses, p.

52. That this

very thing in

Question

may be

known infal-

libly, when

'tis known

but obscurely.

Et Scotus in

3 Dist. 23. q.

1 fol. 41. B.

Hoc modo fa-

cile est videre,

quomodo Fi-

des est cum enigmate, &

obscuritate.

Quia Habitus Fidei non credit Articulum esse verum ex Evidentiâ

Objecti, sed, propter hoc, quod assentit veritati infundentis Habitus, & in hoc revelantis Credibilita.

† Bellar. l. 3. de Eccles. c. 14. Credere ullas esse divinas Scripturas, non est omnino necessarium ad salu-

tem. I will not break my Discourse, to rattle this speech of *Bellarmino*; it is bad enough in the best sense,

that favour it self can give it. For if he mean by *omnino*, that it is not altogether, or simply necessary to

believe there is *Divine Scripture*, and a written Word of God; that's false, that being granted, which

is among all *Christians*, That there is a *Scripture*: And God would never have given a *Supernatural*

unnecessary thing. And if he means by *omnino*, that it is not in any wise necessary, then it is sensibly

false. For the greatest upholders of *Tradition* that ever were, made the *Scripture* very necessary in

all the Ages of the Church. So it was necessary, because it was given; and given, because God

thought it necessary. Besides, upon *Roman grounds*, this I think will follow: That which the *Tradition* of

the present Church delivers, as necessary to believe, is *omnino* necessary to *Salvation*: But that there are

*Divine Scriptures*, the *Tradition* of the present Church delivers, as necessary to believe: Therefore to

believe there are *Divine Scriptures*, is *omnino* (be the sense of the word what it can) necessary to *Sal-*

vation. So *Bellarmino* is herein foul, and unable to stand upon his own ground. And he is the more,

partly, because he avouches this Proposition for truth after the New Testament written. And partly

because he might have seen the state of this Proposition carefully examined by *Gandavo*, and distin-

guished by times. Sum. p. 1. A. 8. q. 4. fine.

NUM. 25. The Authority which you pretend against this, is out of

\* Lib. 1. §. 14. \* *Hooker*: Of things necessary, the very chiefest is to know, what Books we are bound to esteem Holy; which Point is confessed

† *Protest. Apol.* impossible for the Scripture it self to teach. Of this † *Brierly*

*Tract.* 1. §. 10. ( the Store-house for all Priests that will be idle, and yet seem well

N. 3.

well read) tell us, That \* *Hooker gives a very sensible Demon-* \* L. 2. §. 4.  
*stration: It is not the Word of God, which doth, or possibly*  
*can assure us, that we do well to think it is his Word: for if*  
*any one Book of Scripture did give Testimony to all; yet still*  
*that Scripture, which giveth credit to the rest, would re-*  
*quire another to give credit unto it. Nor could we ever come*  
*to any Pause to rest our assurance this way: so that unless, be-*  
*side Scripture, there were something that might assure, &c.* And  
 † *this he acknowledgeth (saith Brierly) is the Authority of Gods* † L. 2. §. 7. &  
*Church. Certainly Hooker gives a true, and a sensible Demon-* L. 3. §. 8.  
*stration; but Brierly wants Fidelity, and Integrity, in citing*  
*him: For in the first place, Hooker's Speech is, Scripture it self*  
*cannot teach this; nor can the Truth say, that Scripture it self*  
*can. It must needs ordinarily have Tradition, to prepare the*  
*mind of a man to receive it. And in the next place where he*  
*speaks so sensibly, That Scripture cannot bear witness to it self,*  
*nor one part of it to another; that is grounded upon Nature;*  
*which admits no created thing to be witness to it self; and is*  
*acknowledged by our Saviour, || If I bear witness to myself, my* || S. Joh. 5. 31.  
*witness is not true, that is, is not of force to be reasonably ac-* He speaks of  
*cepted for Truth. But then it is more than manifest, that Hook-* himself as  
*er delivers his Demonstration of Scripture alone. For if Scrip-* man.  
*ture hath another proof, nay many other Proofs to usher it, and* S. Joh. 8. 13.  
*lead it in, then no Question, it can both prove, and approve it*  
*self. His Words are, So that unless, besides Scripture, there be*  
*&c. Besides Scripture; therefore he excludes not Scripture,*  
*though he call for another Proof to lead it in, and help in assu-*  
*rance, namely, Tradition, which no man, that hath his Brains*  
*about him, denies. In the two other Places, Brierly falsifies*  
*shamefully; for folding up all that Hooker says, in these Words;*  
*This (other means to assure us besides Scripture) is the Au-*  
*thority of Gods Church; he wrinkles that Worthy Author de-*  
*sperately and shrinks up his meaning. For in the former place*  
*abused by Brierly, no Man can set a better state of the Question,*  
*between Scripture, and Tradition, than Hooker doth: \* His* \* L. 2. §. 7.  
 Words are these: *The Scripture is the Ground of our Belief; The*  
*Authority of man (that is the Name he gives to Tradition) is*  
*the Key which opens the Door of entrance into the Knowledge of*  
*the Scripture. I ask now; When a man is entred and hath*  
*viewed a House, and upon viewing likes it, and upon liking*  
*resolves unchangeably to dwell there; doth he set up his Re-*  
*solution upon the Key, that let him in? No sure; but upon*  
*the Goodness and Commodiousness, which he sees in the House.*  
*And this is all the difference (that I know) between us in this*  
*Point; In which, do you grant (as you ought to do) that we*  
*resolve our Faith into Scripture as the Ground; and we*  
*will never deny, that Tradition is the Key that lets us in. In*  
 the

\* L. 3. §. 8. the latter place, *Hooker* is as plain, as constant to himself, and Truth : \* His Words are ; *The first outward Motive, leading Men so to esteem of the Scripture, is the Authority of God's Church, &c. But afterwards, the more we bestow our Labour in reading, or learning the Mysteries thereof, the more we find, that the thing it self doth answer our received Opinion concerning it : So that the former Inducement prevailing somewhat with us before, doth now much more prevail, when the very thing hath ministred farther Reason. Here then again, in his Judgment, Tradition is the first Inducement ; but the farther Reason, and Ground, is the Scripture. And Resolution of Faith ever settles upon the farthest Reason it can, not upon the first Inducement. So that the State of this Question is firm, and yet plain enough to him that will not shut his Eyes.*

NUM. 26.  
A. C. p. 52.

Now here, after a long Silence, *A. C.* thrusts himself in again, and tells me, *That if I would consider the Tradition of the Church, not only as it is the Tradition of a Company of Fallible Men, in which Sense the Authority of it (as himself confesses) is but Humane, and Fallible, &c. but as the Tradition of a Company of Men, assisted by Christ, and his Holy Spirit : In that Sense I might easily find it more than an Introduction ; indeed, as much as would amount to an Infallible Motive. Well, I have considered the Tradition of the present Church both these ways ; and I find, that A. C. confesses, That, in the first Sense, the Tradition of the Church is meer Humane Authority, and no more : And therefore, in this Sense, it may serve for an Introduction to this Belief, but no more. And, in the second Sense, as it is not the Tradition of a Company of Men-only, but of Men assisted by Christ, and his Spirit : In this second Sense I cannot find, that the Tradition of the present Church is of Divine and Infallible Authority, till A. C. can prove, That this Company of Men (the Roman Prelates, and their Clergy, he means) are so fully, so clearly, so permanently assisted by Christ, and his Spirit, as may reach to Infallibility, to a Divine Infallibility, in this, or any other Principle, which they teach : For every Assistance of Christ, and the Blessed Spirit, is not enough to make the Authority of any Company of Men Divine, and Infallible ; but such, and so great an Assistance only, as is purposely given to that effect. Such an Assistance the Prophets under the Old Testament, and the Apostles under the New had ; but neither the High-Priest, with his Clergy, in the Old, nor any Company of Prelates, or Priests, in the New, since the Apostles, ever had it. And therefore, though, at the Intreaty of A. C. I have considered this very well, yet I cannot, no not in this Assisted Sense, think the Tradition of the present Church Divine and Infallible, or such Company of Men to be worthy of Divine and Infallible Credit, and sufficient to breed in us Divine and Infallible Faith.*

A. C. p. 52.

Which

Which I am sorry *A. C.* should affirm so boldly as he doth, *A. C. p. 52.*  
 What? *That Company of men (the Roman Bishop, and his Clergy) of Divine and Infallible Credit, and sufficient to breed in us Divine and Infallible Faith?* Good God! Whither will these men go? Surely, they are *wise in their Generation*, but that makes them never a whit the more the *Children of Light*\*: *St. Luke 16.* And could they put this home upon the World (as they are gone far in it) what might they not effect? How might they, and would they then *Lord it over the Faith* of Christendom, contrary to † *St. Peter's Rule* (whose Successors certainly in this they are not.) But I pray, if this Company of men be *infallibly assisted*, whence is it, that this very Company have erred so dangerously, as they have, not only in some other things, but even in this *Particular*, by equaling the *Tradition* of the *present Church* to the *written Word of God*? Which is a *Doctrine* unknown to the || *Primitive Church*, and which frets upon the very *Foundation* it self, by *justling* with it. So belike, he that hath but half an indifferent eye, may see this *Assisted Company* have erred, and yet we must wink in Obedience, and think them *Infallible*.  
 \* *St. Luke 16.*  
 † *St. Pet. 5.*  
 || *S. Basil goes as far for Traditions as any. For he says: Pavem vim habent ad pieratem L. de Sp. Sanct. c. 27.*

But first, he speaks of *Apostolical Tradition*, not of the *Tradition of the present Church*. Secondly, the Learned take Exceptions to this Book of *St. Basil*, as corrupted. *Bp. Andr. Opusc. cont. Peron. p. 9.* Thirdly, *St. Basil* himself, *Ser. de Fide*, professes that he uses sometimes *Agrapha*, *sed ea solum quæ non sunt aliena à piâ secundum Scripturam sententiâ*. So he makes the *Scripture* their Touch-stone, or Tryal. And therefore must of Necessity make *Scripture* superior, in as much as that which is able to try another, is of greater force, and superior Dignity in that use, than the thing tried by it. And *Stapleton* himself confesses, *Traditionem recentiorem & posteriorem, sicut & particularem, nullo modo cum Scripturâ, vel cum Traditionibus prius à se explicatis comparandam esse. Stapleton. R. de Contr. 5. q. 5. A. 2.*

But *A. C.* would have me consider again, *That it is as easie* NUM. 27.  
*to take the Tradition of the present Church in the two fore-named senses, as the present Scriptures printed, and approved by men of this Age. For in the first sense, The very Scriptures (saith he) considered as printed, and approved by men of this Age, can be no more than of Humane Credit. But in the second sense, as Printed and approved by men, assisted by God's Spirit, for true Copies of that which was first written, then we may give Infallible Credit to them.* Well. I have considered this too. And I can take the Printing, and Approving the Copies of *Holy-Writ* in these two senses. And I can, and do make a difference between Copies printed and approved by meer moral men, and men assisted by God's Spirit. And yet for the Printing only, a skilful, and an able moral man, may do better Service to the Church, than an illiterate man, though assisted in other things by God's Spirit. But when I have considered all this, what then? The *Scripture* being put in Writing, is a thing visibly existent; and if any Error be in the Print, 'tis easily corrigible by \* former Copies. *Tradition* is not so easily observed,  
 \* *U. §. 18. Num. 4. Ex S. Aug. L. 32. cont. Faustum, c. 16.*



A. C. p. 53.

ved, nor so safely kept. And howsoever, to come home to that which A. C. infers upon it, namely, *That the Tradition of the present Church may be accepted in these two senses*: And if this be all that he will infer (for his pen here is troubled, and forsakes him, whether by any check of Conscience, or no, I know not) I will, and you see, have granted it already without more ado, with this *Caution*, That every Company of men assisted by God's Spirit, are not assisted to this height, to be *Infallible by divine Authority*.

NUM. 28.

A. C. p. 53.

For all this A. C. will needs give a needless Proof of the *Bu-  
fines*: Namely, *That there is the Promise of Christ, and his Holy Spirit's continual Presence and Assistance*, S. Luke 10. 16. Mat. 28. 19, 20. Joh. 14. 16. not only to the Apostles, but to their Successors also, the lawfully sent Pastors, and Doctors of the Church in all Ages. And that this Promise is no less but rather more expressly to them in their Preaching by Word of Mouth, than in writing, or reading, or printing, or approving of Copies of what was formerly written by the Apostles. And to all this I shall briefly say, That there is a Promise of Christ's and the Holy Spirit's continual Presence, and Assistance. I do likewise grant most freely, that this Promise is on the part of Christ, and the Holy Ghost, most really and fully performed. But then this Promise must not be extended further than 'twas made. It was made of *Continual Presence and Assistance*; That I grant: and it was made to the *Apostles and their Successors*; That I grant too. But in a different Degree. For it was of *Continual, and Infallible Assistance to the Apostles*; But to their Successors, of *Continual and fitting Assistance, but not Infallible*. And therefore the lawfully sent Pastors and Doctors of the Church in all Ages, have had, and shall have *Continual Assistance*; but by A. C.'s leave, *not Infallible*, at least, not *Divine and Infallible*, either in writing, reading, printing, or approving Copies. And I believe A. C. is the first, that durst affirm this: I thought he would have kept the *Popes Prerogative* intire, that He only might have been *Infallible*; and not He neither, but in *Cathedra*, fate down

\* Nam multa sunt Decretales hereticæ, sicut dicit Ocham. Et firmiter hoc Credo, sed non licet dogmatizare Oppositum, quoniam sunt determinatæ, nisi manifestè constet, &c. Ja. Almain. in 3. Sent. D. 24. q. unica. Conclus. 6. Dub. 6. sine. And Alphons. à Castro both say and proves, Celestinum Papam errasse non ut privatum Personam, sed ut Papam. L. 1. advers. Her. c. 4. and the Gloss confesses. Eum errare posse in C. 24. q. 1. C. A. Restat ergo.

and well advised. And well advised: Yes, that's right. \* But he may be fate, and not well Advised, even in *Cathedra*. And now, shall we have all the *Lawfully sent Pastors and Doctors of that Church in all Ages Infallible too*? Here's a deal of *Infallibility* indeed, and yet *Error* store. The truth is, the *Jesuits* have a Months mind to this *Infallibility*. And though A. C. out of his bounty is content to extend it to all the *lawfully sent Pastors of the Church*: yet to his own Society questionless he means it chiefly. As did the *Apolo-  
gist*

gift to whom *Casaubon* replies, to *Fronto Ducæns*. The words of the \* *Apologist* are: *Let day and night — life and death be joyned together, and then there will be some hope, that Heresie may fall upon the person of a Jesuit.* Yea marry, this is something indeed. Now we know where *Infallibility* is to be found. But for my present Occasion, touching the Lawfully-sent Pastors of the Church, &c. I will give no other Confutation of it, than that *M. Fisher* and *A. C.* (if they be two men) are lawfully sent Pastors and Doctors of the Church; at least I am sure, they'll assume they are, and yet they are not *Infallible*; which I think, appears plain enough in some of their Errors manifested by this Discourse, and elsewhere. Or if they do hold themselves infallible, let them speak it out, as the *Apologist* did.

As for the *Three Places of Scripture*, which *A. C.* cites, they are of old alledg'd, and well known in this Controversie. The *First* is in *St Luke* 10. where *Christ* saith, *He that heareth you heareth me.* This was absolutely true in the \* *Apostles*, who kept themselves to that, which was revealed by *Christ*. But it was to be but *Conditionally* true in their † *Successors*, *He that heareth you; heareth me.* That is, so long, and so far, as you \* speak my words, and not your own. For † where the Command is for Preaching, the Restraint is added. *Go (saith Christ) and teach all Nations.* But you may not preach all things what you please; but, *all things which I have commanded you.* The *Publication* is yours, the *Doctrine* is mine: And where the *Doctrine* is not mine, there your *Publication* is beyond or short of your *Commission*. The *Second Place* is in *S. Mat.* 28. There *Christ* says again, || *I am with you always unto the end of the World.* Yes: most certain it is, *present by his Spirit*; For else in *bodily presence* He continued not with his *Apostles*, but during his abode on Earth. And this Promise of his *spiritual Presence* was to their *Successors*; else, why to the end of the World? The *Apostles*, did not, could not live so long. But then to

\* Nam in fide quidem Jesuitam errare non posse, atque adeo esse hoc unicum rōn aduvsq̃, ceteris, que solent à Poetis plurima commemorari, posthac annumerandum, si nescis, m̃ Fronto, & puto nescire, docebo te; ab Apologista doctus, hoc ipsum disertis verbis affirmante. Sic ille cap. 3. Ejus exemplaris quod ad Sereniss. Regem fuit missum, paginâ 119 Jungantur in unum, ait, dies cum nocte, tenebræ cum luce, calidum cum frigido, sanitas cum morbo, vita cum morte: & erit tum spes aliqua posse in caput Jesuitæ hæresin cadere. Iſa. Casaubon. Ep. ad Front. Ducæum. Lond. 1611.

NUM. 29.

A. C. p. 53.

S. Luk. 10. 16.

\* Per quod docet quicquid per Sanctos Apostolos dicitur, acceptandum esse, quia qui illos audit, Christum audit, &c. S. Cyrillus apud Thom. in Catena. Et Dominus dedit Apostolis suis, potestatem Evangelii, per quos & Veritatem, id est, Dei Filium cognovimus, &c. Quibus & dixit Dominus, Qui vos audit, &c. Irenæus præfat. in L. 3. advers. Hæ. sine.

† Dicit ad Apostolos, ac per hoc ad Omnes Præpositos, qui Apostolis Vicaria Ordinatione succedunt. S. Cyprian. L. 4. Epist. 9. But S. Cyprian doth not say, that this speech of our Saviours was equaliter dictum, alike and equally spoken and promised to the Apostles, and the succeeding Bishops. And I believe A. C. will not dare to say in plain and express Terms, That this speech, *He that heareth you, heareth me*, doth asamply belong to every Roman Priest, as to Peter, and the Apostles. No, a great deal of Difference will become them well.

|| Be ye followers of me, even as I am of Christ, 1 Cor. 11. 1. and 1 Thes. 1. 6.

\* And so Vener. Beda. expetly, both for hearing the word, and for concerning it. For neither of these (saith he) belong only to them which saw our Saviour in the Flesh; but to all ṽo die quoque: but with this limitation; if they hear, or despise Evangelii verba; not the Preachers own. Beda in S. Luke 10. 15. 16.

† S. Mat. 28. 20.

|| S. Mat. 28. 19, 20.

\* *Rabanus Maur.* goes no farther, then that to the End some will always be in the World fit for Christ by his Spirit and Grace to inhabit: *Divinā mansione & inhabitazione digni.* Rab. in *S. Matth.* 28. 19, 20. *Pergatis habentes Dominum Profectorem, & Ducem,* saith *St. Cypr. L. 4. Epist. 1.* But he doth not say, *How far forth.* And *Loquitur Fidelibus sicut uni Corpori.* *S. Chrysost. Homil. in S. Matth.* And if *S. Chrysostom* enlarge it so far, I hope *A. C.* will not extend the Assistance given, or promised here, to the whole Body of the Faithful, to an Infallible, and Divine Assistance in every of them, as well as in the Pastors and Doctors.

† *In illis donis quibus salus aliorum quaeritur (qualia sunt Prophetiae, & interpretationes Sermonum, &c.) Spiritus Sanctus nequaquam semper in Praedicatoribus permanet.* *S. Greg. L. 2. Moral. c. 29. prim. Edist. Basil. 1551.*

*S. John 14. 16. ways.* The Third Place is in *St. John 14.* where Christ says, *The Comforter the Holy Ghost shall abide with you for ever.* Most true again. For the *Holy Ghost* did abide with the *Apostles* according to *Christ's* Promise there made, and shall abide with

|| *Isse Consolator non auferetur à Vobis, sicut suberabitur Humanitas mea per mortem, sed eternaliter erit Vobiscum, hic per Gratiam, in futuro per Gloriam.* *Lyra, in S. John 14. 16.* You see there the *Holy Ghost* shall be present by *Consolation* and *Grace*, not by *Infallible Assistance.*

\* *S. John 16. 13.*

† *Omni veritatem: Non arbitror in hac vita in cuiusquam mente, &c.* *S. August. in S. Joh. Tract. 96. compleri, versus fin.*

|| *Spiritus Sanctus, &c. qui eos doceret omnem Veritatem, quam tunc, cum is lequebatur, portare non poterat.* *S. Joh. 16. 12, 13. & S. August. Tract. 97. in S. Joh. prim.*

*blissing, and Confirming* the Christian Church. But if any man take the boldness to enlarge this Promise in the fulness of it, beyond the Persons of the *Apostles* themselves, that will fall out which *Saint † Augustine* hath in a manner *Prophefied*: Every *Heretick* will shelter himself, and his *Vanities*, under this Colour of *Infallible Verity.*

† *Omnes vel insipientissimi Heretici, qui se Christianos*

*vocari volunt, audacias figmentorum suorum, quas maxime exhorret sensus humanus, hac Occasione Evangelicae sententiae colorare conentur, &c.* *S. August. Tract. 97. in S. Joh. circa med.*

NUM. 30.

\* *Num. 26.*

*A. C. p. 52.*

I told you a \* little before, that *A. C.* his Pen was troubled, and failed him: Therefore I will help to make out his Inference for

the \* *Successors*, the Promise goes no farther, then *I am with you always*; which reaches to *continual assistance*, but not to *Divine*, and *Infallible.* Or if he think me mistaken, let him shew me any *One Father* of the Church, that extends the sense of this Place to *Divine* and *Infallible Assistance*, granted hereby to all the *Apostles Successors.* Sure I am, *Saint † Gregory* thought otherwise. For he says plainly, *That in those Gifts of God which concern other mens salvation (of which Preaching of the Gospel is One) the Spirit of Christ, the Holy Ghost, doth not always abide in the Preachers, be they never so lawfully sent, Pastors, or Doctors of the Church.* And if the *Holy Ghost* doth not always abide in the *Preachers*, then most certainly he doth not abide in them to a *Divine Infallibility* al-

|| comfort and preserve them. But here's no Promise of *Divine Infallibility* made unto them. And for that Promise which is made, and expressly of *Infallibility*, *Saint \* John 16.* (though not cited by *A. C.*) That's confined to the *Apostles* only, for the settling of them in *all Truth.* And yet not simply all: For, *there are some Truths* (saith † *Saint Augustine*) *which no man's Soul can comprehend in this life.* Not simply *all*: But || all those *Truths, quæ non poterant portare,* which they were not able to bear, when He *Conversed* with them. Not simply *all*; but all that was necessary for the *Founding, Propagating, Estab-*

for him, that his Cause may have all the strength it can. And (as I conceive) this is that he would have, *The Tradition of the present Church is as able to work in us Divine and Infallible Faith, That the Scripture is the Word of God: As that the Bible (or Books of Scripture) now printed, and in use, is a true Copy of that, which was first written, by the Pen-men of the Holy Ghost, and delivered to the Church.* 'Tis most true, the Tradition of the present Church is alike operative, and powerful in, and over both these works: but neither Divine, nor Infallible in either. But as it is the first moral Inducement to persuade, that Scripture is the Word of God; so is it also the first, but moral still, that the Bible we now have, is a true Copy of that which was first written. But then as in the former, so in this latter for the true Copy, *The Last Resolution of our Faith* cannot possibly rest upon the naked Tradition of the present Church, but must by, and with it go higher to other Helps and Assurances. Where I hope A. C. will confess, we have greater helps to discover the truth, or falshood of a Copy, than we have means to look into a Tradition. Or especially to sift out this Truth, That it was a Divine and Infallible Revelation, by which the Originals of Scripture were first written: That being far more the Subject of this Inquiry, than the Copy, which according to Art and Science, may be examined by former preceding Copies close up to the very Apostles times.

But A. C. hath not done yet; For in the last place he tells us, *That Tradition and Scripture, without any vicious Circle, do mutually confirm the Authority either of other.* And truly for my part, I shall easily grant him this, so he will grant me this other: Namely, That though they do mutually, yet they do not equally confirm the Authority either of other. For Scripture doth Infallibly confirm the Authority of Church-Traditions truly so called: But Tradition doth but morally and probably confirm the Authority of the Scripture. And this is manifest by A. C's own Similitude: For (saith he) 'tis as a Kings Embassadors word of mouth, and his Kings Letters bear mutual witness to each other. Just so indeed. For His Kings Letters of Credence under hand and seal, confirm the Embassadors Authority Infallibly to all that know Seal, and Hand: But the Embassadors word of mouth confirms His Kings Letters but only probably. For else, Why are they called Letters of Credence, if they give not him more Credit, than he can give them? But that which follows I cannot approve, to wit, *That the Lawfully sent Preachers of the Gospel are Gods Legats, and the Scriptures Gods Letters, which he hath appointed his Legats to deliver, and expound.* So far 'tis well, but here's the sting: *That these Letters do warrant, that the People may hear, and give Credit to these Legats of Christ, as to Christ the King himself.*

NUM. 31:  
A. C. p. 53.



\* Will A. C. maintain, that any Legat  
à Latere is of as great Credit as the  
Pope himself?

S. Joh. 13. 31.

A. C. p. 52.

faith our Saviour, S. John 13. And certainly, this did not suddenly drop out of A. C's Pen. For he told us once before, *That this Company of men which deliver the present Churches Tradition, (that is, the lawfully-sent Preachers of the Church) are assisted by Gods Spirit to have in them Divine and Infallible Authority, and to be worthy of Divine and Infallible Credit, sufficient to breed in us Divine and Infallible Faith.* Why, but is it possible these men should go thus far to defend an Error, be it never so dear unto them? They as Christ? Divine, and Infallible Authority in them? *Sufficient to breed in us Divine, and Infallible Faith?* I have often heard some wise men say, That the Jesuit in the Church of Rome, and the Precise Party in the Reformed Churches, agree in many things, though they would seem most to differ. And surely this is one: For both of them differ extremely about *Tradition*. The one in magnifying it, and exalting it into *Divine Authority*; the other vilifying, and depressing it almost beneath *Humane*. And yet even in these different ways, both agree in this Consequent: *That the Sermons and Preachings by word of mouth, of the lawfully-sent Pastors and Doctors of the Church, are able to breed in us Divine*

\* For this A. C. says expressly of Tradition, p. 52. And then he adds, That the Promise for this was no less, but rather more expressly, made to the lawfully-sent Pastors and Doctors of the Church in all ages, in their teaching by word of mouth, than in writing, &c.

p. 53.

† For the Freeing of factious and silenced Ministers, is termed, the *Restoring of Gods word to its Liberty*. In the Godly Author of the late *News from Ipswich* p. 5.

self. Soft, this is too high a great deal. No  
\* Legat was ever of so great Credit as the King himself. Nor was any Priest, never so lawfully-sent, ever of that Authority, as Christ himself; No sure, For ye call me Master, and Lord, and ye do well; for so I am,

and Infallible Faith? I have often heard some wise men say, That the Jesuit in the Church of Rome, and the Precise Party in the Reformed Churches, agree in many things, though they would seem most to differ. And surely this is one: For both of them differ extremely about *Tradition*. The one in magnifying it, and exalting it into *Divine Authority*; the other vilifying, and depressing it almost beneath *Humane*. And yet even in these different ways, both agree in this Consequent: *That the Sermons and Preachings by word of mouth, of the lawfully-sent Pastors and Doctors of the Church, are able to breed in us Divine and Infallible Faith; Nay, are the \* very word of God.* So A. C. expressly. And no less then so, have some accounted of their own *factious words* (to say no more) than as the † *Word of God*. I ever took *Sermons* (and so do still) to be most necessary *Expositions*, and *Applications of Holy Scripture*, and a great ordinary Means of saving Knowledge. But I cannot think them, or the Preachers of them, *Divinely Infallible*. The

*Ancient Fathers* of the Church preached far beyond any of these of either *faction*; And yet no one of them durst think himself *Infallible*, much less, that whatsoever he preached was the *Word of God*. And it may be observed too, That no men are more apt to say, *That all the Fathers were but Men, and might Erre*, than they that think their own preachings are *Infallible*.

NUM. 32.

The next thing (after this large Interpretation of A. C.) which I shall trouble you with, is, That this method, and manner of proving *Scripture to be the Word of God*, which I here use, is the same, which the *Ancient Church* ever held, namely, *Tradition,*

tion, Ecclesiastical Authority first; and then all other Arguments, but especially internal, from the Scriptures it self.

This way the Church went in S. Augustine's

\* Time. He was no enemy to Church-Tradition; yet when he would prove, that the Author of the Scripture (and so of the whole knowledge of Divinity, as it is supernatural) is Deus in Christo, God in Christ; he takes this as the All-sufficient way, and gives four proofs, all internal to the Scripture: First, The Miracles. Secondly, That there is nothing carnal in the Doctrine.

Thirdly, That there hath been such performance of it. Fourthly, That by such a Doctrine of Humility, the whole world almost hath been converted. And whereas ad muniendam Fidem for

the Defending of the Faith, and keeping it entire, there are two things requisite, Scripture, and Church-Tradition; † Vincent. Lirinens. places Authority of Scriptures first, and then Tradition. And since it is apparent, that Tradition is first in order of Time, it must necessarily follow, that Scripture is first in order of Nature, that is, the chief, upon which Faith rests and resolves it self. And your own School confesses this was the way ever. The Woman of || Samaria is a known Resemblance, but allowed by your selves: For \* quotidie,

daily with them that are without, Christ enters by the woman, that is the Church, and they believe by that same which she gives, &c. But when they come to hear Christ himself, they believe his word, before the words of the Woman. For when they have once found Christ, † they do more believe his words in Scripture, than they do the Church; which testifies of him; because then propter illam, for the Scripture they believe the Church: And if the Church should speak contrary to the Scripture, they would not believe it. Thus the School taught then; and thus the Gloss commented then; and when men have tired themselves, hither they must come. The Key,

that lets men into the Scriptures, even to this knowledge of them, That they are the Word of God, is the Tradition of the Church: But when they are in, || They hear Christ himself immediately speaking in Scripture to the Faithful: \* And his Sheep do not only hear, but know his voice. And then here's no vicious Circle indeed of proving the Scripture, by the Church,

\* And S. Augustine lib. 1. c. 13. contra Faust. c. 5. proves by an Internal Argument the fulfilling of the Prophets. Scriptura (saith he) quæ fidem suam rebus ipsis probat quæ per temporum successionem hæc impleri &c. And Hen. à Gand. Par. 1. Sum. 2. q. 3. cites S. August. Book de vitâ & doctrinâ. In which Book, though these four Arguments are not found in Temp. together, yet they fit up the scope of the whole Book.

† Duplici modo muniuntur fides, &c. Prius per Divinam Traditionem, deinde per Ecclesiæ Catholicæ Traditionem. cont. Her. c. 1. || S. Job. 42.

\* Hen. à Gand. Sum. Par. 1. A. 10. q. 1. Sic quotidie apud illam qui foris sunt, intrat Christus per mulierem, i. e. Ecclesiâ, & credunt per istam samam, &c. Glossa in S. Joh. cap. 4.

† Ibid. Plus verbis Christi in Scriptura creditur quam Ecclesiæ testificanti, quia propter illam jam creditur Ecclesiæ. Et si ipsi quidem contraria Scripturæ diceret, ipsi non crederet. &c. Præmam fidem tribuimus Scripturæ Canonici, secundam, sub ista, Definitionibus & Consuetudinibus Ecclesiæ Catholicæ, post istas studiosi viri non sub pena perfidie, sed proferunt, &c. Walden. Doct. Fid. Te. 1. L. 2. Art. 2. c. 23. Nr. 9.

|| In Sacra Scriptura ipse immediatè loquitur fidelibus suis.

\* S. Joh. 10. 4.

Church, and then round about, the Church by the Scripture. Only distinguish the *Times*, and the *Conditions* of men, and all is safe. For a *Beginner* in the Faith, or a *Weakling*, or a *Doubter* about it, begins at *Tradition*, and proves *Scripture* by the *Church*: But a man *strong* and *grown up* in the Faith, and understandingly conversant in the Word of God, proves the Church by the *Scripture*; And then upon the matter we have a double *Divine Testimony*, altogether *Infallible*, to confirm unto us, *That Scripture is the Word of God*. The *first* is the *Tradition* of the Church of the *Apostles* themselves, who delivered immediately to the world, the Word of *Christ*. The *other*, the *Scripture* it self, but after it hath received this *Testimony*. And into these we do, and may safely Resolve our

\*Quod autem credimus posterioribus, circa quos non apparent virtutes Divine, hoc est. Quia non prædicant alia, quam quæ illi in Scriptis certissimis reliquerunt. Quæ constat per medios in nullo fuisse vitiatæ ex consensione concordis in eorum omnium succedentium usque ad tempora nostra. Hen. à Gard. Sum. P. 1. A. 9. q. 3.

Faith. \* *As for the Tradition of after-Ages, in, and about which Miracles and Divine Power were not so evident, we believe them (by Gandavo's full Confession) because they do not preach other things than those former (the Apostles) left in Scriptis certissimis, in most certain Scripture.* And it

appears by men in the middle Ages, that these writings were vitiated in nothing, by the concordant consent in them of all successors, to our own time.

NUM. 33.

And now by this time it will be no hard thing to reconcile the *Fathers*, which seem to speak differently in no few places, both one from another, and the same from themselves, touching *Scripture* and *Tradition*; And that as well in this Point, to prove *Scripture* to be the Word of God, as for *concordant Exposition of Scripture* in all things else. When therefore the

† Scripturas habemus ex Traditione. S. Cyril. Hier. Catech. 4. Multa quæ non inveniuntur in Liberis Apostolorum, &c. non nisi ab illis tradita & commendata creduntur. S. Aug. 2. de Baptism. contra Donat. c. 7.

*Fathers* say, † *We have the Scriptures by Tradition, or the like; Either they mean the Tradition of the Apostles themselves delivering it; and there, when it is known to be such, we may resolve our Faith: Or if they speak of the Present Church, then they mean, that the Tradition of it, is that by*

which we *first* receive the *Scripture*, as by an *according Means* to the *Prime Tradition*. But because it is not *simply Divine*, we cannot resolve our *Faith* into it, nor settle our *Faith* upon it, till it resolve it self into the *Prime Tradition of the Apostles*, or the *Scripture*, or *both*; and there we rest with it. And you cannot shew an ordinary consent of *Fathers*: Nay can you, or any of your *Quarter*, shew any one *Father* of the Church, *Greek*, or *Latine*, that ever said, *We are to resolve our Faith, that Scripture is the Word of God, into the Tradition of the present Church?* And again when the *Fathers* say, we are to rely upon *Scripture*

\* only,

\* only, they are never to be understood with Exclusion of Tradition, in what causes soever it may be had, † Not but that the Scripture is abundantly sufficient, in, and to it self for all things; but because it is deep, and may be drawn into different senses, and so mistaken, if any Man will presume upon his own Strength, and go single without the Church.

\* Non aliunde scientia Cælestium S. Hilari. l. 4. de Trinit. Si Angelus de Cælo annuntiaverit præterquam quod in Scripturis. Sc. S. Aug. L. 3. cont. Petil. c. 6.  
† Quoniam sit perfectus Scripturarum Canon, sibi que ad omnia satis superque sufficiat. Sc. Vin. Lir. contra Hæres. c. 2. And if it be sibi ad omnia, then to this, to prove it self, at least after Tradition hath prepared us to receive it.

To gather up whatsoever may seem scattered in this long N. U. M. 34. Discourse to prove, That Scripture is the Word of God, I shall now in the Last place put all together, that so the whole state of the Question may the better appear.

First then, I shall desire the Reader to consider, That every P. U. N. 1. Rational Science requires some Principles quite without its own Limits, which are not proved in that Science, but presupposed. Thus Rhetorick presupposes Grammar, and Musick Arithmetick. Therefore it is most reasonable, that || Theology should be allowed to have some Principles also, which she proves not, but presupposes. And the chiefest of these, is, That the Scriptures are of Divine Authority.

|| Omnis Scientia presupponit fidem aliquam. S. Prosper. in Psalm. 123. And S. Cyril.

Hierosol. Cateches. 5. shews how all things in the world do fide consistere. Therefore most unreasonable to deny that to Divinity, which all Sciences, nay all things challenge: Namely some things to be presupposed, and believed.

Secondly, That there is a great deal of difference in the Manner of confirming the Principles of Divinity, and those of any other Art or Science whatsoever. For the Principles of all other Sciences do finally resolve, either into the Conclusions of some Higher Science; or into those Principles which are per se nota, known by their own Light, and are the Grounds and Principles of all Science. And this is it, which properly makes them Sciences, because they proceed with such strength of Demonstration, as forces Reason to yeild unto them. But the Principles of Divinity resolve not into the Grounds of Natural Reason (For then there will be no room for Faith, but all would be either Knowledge or Vision) but into the Maximes of Divine Knowledge supernatural. And of this we have just so much light, and no more, than God hath revealed unto us in the Scripture.

Thirdly, That though the Evidence of these Supernatural P. U. N. 3. Truths which Divinity teaches, appears not so manifest as that of the Natural; yet they are in themselves much more sure and in-

\* Si vñ credere manifestum invisibilibus.

magis quam visibilibus oportet credere. Licet dictum sit admirabile, verum est, Sc. S. Chrysostom. Hom. 46. ad Pop. And there he proves it. Aliæ Scientiæ certitudinem habent ex Naturali Lumine Rationis Humana, quæ decipi potest: Hæc autem ex Lumine Divine Scientiæ, quæ decipi non potest Thom. p. 1. q. 1. A. 3. c.



fallible than they. For they proceed immediately from God, that *Heavenly Wisdom*, which being the Fountain of ours, must needs infinitely precede ours, both in *Nature* and *Excellence*. *He*

\* *Psal.* 94. 10. Our old English Translation reads it, *Shall not he punish? That is, shall not he know when, and why, and how to punish?*

*that teacheth Man knowledge, shall not he know?* \* *Psal.* 94. And therefore, though we reach not the *Order* of their *Deductions*, nor can in this life come to the *Vision* of them, yet we yeild as *full* and *firm Assent*,

not only to the *Articles*, but to all the *Things* rightly deduced from them, as we do to the most evident *Principles* of *Natural Reason*. This *Assent* is called *Faith*. And *Faith* being of *things not seen*, *Heb.* 11. † would quite lose it's honour, nay it self, if it met with sufficient *Grounds* in *Natural Reason* whereon to stay it self. For *Faith* is a mixed Act of the *Will* and the *Understanding*, and the || *Will* inclines the *Understanding* to yeild full *approbation* to that whereof it sees not full *proof*. Not but that there is most full proof of them, but because the main *Grounds* which prove them, are concealed from our view, and folded up in the *unrevealed Counsel* of God; God in *Christ* resolving to bring mankind to their last Happiness by *Faith*, and not by *Knowledge*, that so the weakest among Men may have their way to *Blessedness* open. And certain it is, that many weak Men *believe themselves into Heaven*, and many over-knowing Christians lose their way thither, while they will believe no more than they can clearly know. In which pride and vanity of theirs they are left, and have these things *hid from them*, \* *S. Matth.* 11.

*Heb.* 11. 1.

† *Si sit Ratio convincens, & propter eam quis credat, aliàs non crediturus, tollitur meritum fidei.* *Biel.* 3. *D.* 25. q. unic. *fige.* Non est discendus credere, cuius iudicium subigitur, aut cogitur. *Sc.* *Stapl.* *Triplicat. contra Whitaker,* cap. 6. p. 64. || *Fides non fit in nobis nisi volentibus.*

*Tolet.* in *S. Joh.* 16. *Annot.* 33. *Et qui voluerunt, crediderunt.* *S. Aug.* *Serm.* 60. de verb. *Dom.* c. 5. *Fidei Actus est, non solius Intellectus, sed etiam Voluntatis, quæ cogi non potest. Imò magis Voluntatis quam Intellectus, quatenus illa Operationis principium est, & Assensum (qui propriè Actus fidei est) sola elicit. Nec ab Intellectu Voluntatis, sed à Voluntate Intellectus in Actu fidei determinatur.* *Stap.* *Triplic. contr.* *Whitak.* c. 6. p. 64. *Credere enim est Actus Intellectus determinatus ad unum ex Imperio Voluntatis.* *Tho.* 2. 2. q. 4. *A.* 1. c. *Non potest dari aliquis Assensus Fidei, quicumque ille sit, qui non dependet in suis Causis mediata vel immediata ab actu Voluntatis.* *Alm.* in 3. *Sent.* *D.* 24. *Conclus.* 6. *Dub.* 4. And *S. Aug.* says: *Fidei locum esse Cor.* *Tract.* 52. in *S. Joh.* Where the *Hear* is put for the whole Soul, which equally comprehends both the Will and the Understanding. And so doth *Biel* also, in *Sent.* *D.* 25. q. unic. *Art.* 1. F.

\* *Mat.* 11. 25.

*Pun.* 4.

Fourthly, That the Credit of the *Scripture*, the *Book* in which the *Principles* of *Faith* are written, (as of other Writings also) depends not upon the subservient *Inducing Cause*, that leads us to the first knowledg of the *Author*, which leader here is the *Church*; but upon the *Author* himself, and the Opinion we have of his sufficiency, which here is the *Holy Spirit* of God, whose Pen-men the *Prophets* and *Apostles* were. And therefore the *Mysteries* of *Divinity* contained in this *Book*; As the *Incarnation* of our *Saviour*; The *Resurrection* of the dead, and the like, cannot finally be resolved into the sole *Testimony* of the *Church*, who is but a subservient Cause, to lead to the know-

Knowledge of the Author, but into the Wisdom and Sufficiency of the Author, who being Omnipotent, and Omniscient, must needs be Infallible.

Fifthly, That the Assurance we have of the Pen-men of the *Pun. 5*, Scriptures, the Holy Prophets and Apostles, is as great, as any can be had of any Humane Authors of like Antiquity. For it is morally as evident to any Pagan, that St. Matthew and St. Paul writ the Gospel and Epistles, which bear their Names, as that Cicero or Seneca wrote theirs. But that the Apostles were divinely inspired, whilst they writ them, and that they are the very Word of God expressed by them, this hath ever been a matter of Faith in the Church, and was so, even while the Apostles themselves \* lived, and was never a matter of Evidence and

Knowledge, at least as Knowledge is opposed to Faith. Nor could it at any time then be more Demonstratively proved than now. I say, not scientificè, not Demonstratively. For, were the Apostles living, and should they tell us, that they spake, and writ the very Oracles of God: yet this were but their own Testimony of themselves, and so not alone able to enforce Belief on others. And for their Miracles, though they were very Great Inducements of Belief, yet were neither they Evident and Convincing Proofs, † alone and of themselves. Both because, there may be counterfeit Miracles: And because true ones are neither || Infallible nor Inseparable Marks of Truth in Doctrine. Not Infallible: For they may be Marks of false Doctrine in the highest degree. \* Deut. 13. Not proper and Inseparable: For † all

\* The Apostles indeed they knew, for they had clear Revelation: They to whom they preached, might believe, but they could not know without the like Revelation. So S. Job. 19. 35. He that saw, knows that he says true, that you, which saw not, might believe. Deus in

Prophetis (Et sic in Apostolis) quos immediatè illuminabat, causabat evidentiam. Jac. Almain in 3. Sent. Dist. 24. q. unicà. Conclus. 6. But for the residue of men, 'tis no more, but as Thomas hath it, Oportet quod credatur Authoritati eorum, quibus Revelatio facta est. Tho. p. 1. q. 1. A. 8. ad 8.

† Non est evidens vel ista esse vera miracula: vel ista fieri ad illam Veritatem comprobendam. Jac. Almain in 3. Sent. D. 24. q. unicà. Conclus. 6. Therefore the Miracles which Christ and his Apostles did, were fully sufficient to beget Faith to Assent, but not Evidence to Convince.

|| Cautos nos fecit Sponsus, quia Et Miraculis decipi non debemus. S. Aug. T. 13. in S. Joh. And he that says, we ought not to be deceived, acknowledges that we may be deceived, even by Miracles. And Arguments which can deceive, are not sufficient to Convince. Though they be sometimes too full of efficacy to pervert. And so plainly Almain, out of Ockham. Nunquam acquiritur Evidentia per Medium quod de se generat falsum assensum, sicut verum. Jac. Almain in 3. Sent. D. 24. q. unic. Concil. 6. And therefore that Learned Roman Catholick, who tells us, the Apostles Miracles made it evident, that their Doctrine was true and Divine, went too far. Credible they made it, but not Evident. And therefore he is after forced to confess, That the Soul sometimes assents not to the Miracles, but in great Timidity, which cannot stand with clear Evidence. And after again, That the Soul may renounce the Doctrine formerly confirmed by Miracles, unless some inward and supernatural Light be given. &c. And neither can this possibly stand with Evidence. And therefore Bellarmine goes no farther than this: Miracula esse sufficientia, Et efficacia ad novam fidem persuadendam. L. 4. de Notis Eccles. c. 14. § 1. To induce and persuade, but not to Convince. And Thomas will not grant so much, for he says expressly: Miraculum non est sufficiens Causa inducens Fidem. Quia videntium unum Et idem Miraculum, quidam credant, Et quidam non. Tho. 2. 2. q. 6. A. 1. C. And Ambros. Carverin. in Rom. 10. 15. is down-right at Nulla Fides est habenda signo. Examminanda sunt, &c. Anastasius Nixenus Episcopus, apud Baron. ad An. 360. num. 21. Non sunt necessaria signa veræ fidei, &c. Suarez. Defens. Fidei Cathol. L. 1. cap. 7. Num. 3.

\* Deut. 13. 1, 2, 3. 2 Thef. 2. 9. S. Mark 13. 22.

† Operatio Virtutum alteri datur, 1 Cor. 12. 10. (to one and another, he faith, not to all.) Dæmonia fugare, Mortuos suscitare, &c. dedit quibusdam Discipulis suis, quibusdam non dedit. (That is, to do Miracles) S. Aug. Serm. 22. de Verbis Apost. c. 5.

which wrote by Inspiration, did not confirm their Doctrine by Miracles. For we do not find that *David* or *Solomon*, with some other of the *Prophets* did any, neither were any wrought by *St. John the Baptist*, \* *St. John* 10. So, as *Credible Signs* they were, and are still of as much force to us, as 'tis possible for things on the credit of *Relation* to be: For the *Witnesses* are many, and such as spent their lives in making good the Truth, which they saw. But that the *Workers* of them were *Divinely* and *Infallibly* inspired in that which they Preacht and Writ, was

|| Here it may be observed, how warily *A. C.* carries himself: For when he hath said, *That a clear Revelation was made to the Apostles*, which is most true: And so the Apostles knew that which they taught *simpliciter à priori*, most Demonstratively from the Prime Cause, God himself: Then he adds, *p. 51. I say, clear in attestation.* That is, the Revelation of this Truth was clear in the Apostles that witnessed it. But to make it Knowledge in the Auditors, the same, or like Revelation, and as clear must be made to them. For they could have no other *knowing* Assurance; *Credible* they might, and had. So *A. C.* is wary there, but comes not home to the Business, and so might have held his peace. For the Question is not, what clear Evidence the Apostles had? but what Evidence they had, which heard them?

\* *Esay* 53. 1.

† *Jer.* 20. 7.

|| *Acts* 17. 32. And had *Zedekiah* and the People seen it as clearly as *Jeremy* himself did, that the word he spake was God's word, and Infalible, *Jerusalem*, for ought we know, had not been laid desolate by the *Chaldeans*. But because they could not see this by the way of *Knowledge*, and would not believe it by way of *Faith*, they, and that City perished together. *Jer.* 38. 17.

still to the || *Hearers* a matter of *Faith*, and no more evident by the Light of *Humane Reason* to men that lived in those Days, than to us now. For had that been *Demonstrated*, or been clear (as Prime Principles are) in its own Light, both they and we had apprehended all the Mysteries of *Divinity* by *Knowledge*, not by *Faith*. But this is most apparent was not. For had the *Prophets* or *Apostles* been ordered by God to make this *Demonstratively*, or *Intuitively*, by Discourse or Vision, appear as clear to their Auditors, as to themselves it did, that whatsoever they taught was *Divine* and *Infalible Truth*; all men which had the true use of Reason, must have been forced to yield to their Doctrine. \* *Esay* could never have been at *Domine quis?* Lord who hath believed our Report? *Esay* 53. Nor † *Jeremy* at *Domine factus sum*, Lord I am, in derision daily, *Jer.* 20. Nor could any of *St. Paul's* Auditors have mocked at him (as some of them did) || *Acts* 17. for *Preaching the Resurrection*, if they had had as full a view as *St. Paul* himself had in the Assurance, which God gave of it in, and by the Resurrection of *Christ*, verse 31. But the way of *Knowledge* was not that which God thought fittest for man's Salvation. For Man having sinned by *Pride*, God

thought fittest to humble him at the very Root of the Tree of *Knowledge*, and make him deny his *Understanding*, and submit to *Faith*, or hazard his Happiness. The *Credible Object* all the while, that is, the *Mysteries of Religion*, and the *Scripture* which contains them is *Divine* and *Infalible*, and so are the *Pen-men* of them by *Revelation*. But we, and all our Fore-fathers, the *Hearers* and *Readers* of them, have neither

neither \* *knowledge*, nor *vision* of the Prime Principles in, or about them, but \* *Faith* only. And the *Revelation*, which was clear to them, is not so to us, nor therefore the *Prime Tradition* it self delivered by them.

\* *Nemo pius, nisi qui Scriptura credit.*

\* *S. Aug. L. 26. cont. Faustum, c. 6. Now no Man believes*

the Scripture, that doth not believe that it is the Word of God. I say, which doth not believe, I do not say, which doth not know. *Oportet quod Credatur Autoritati eorum quibus Revelatio facta est. Tho. p. 1. q. 1. A. 8. ad secundum. In de Jura Exquir, Sc. Quod vero Animam habemus, unde manifestum? Si enim Visibilibus credere velis, & de Deo, & de Angelis, & de mente, & de Anima dubitaris: & sic tibi omnia veritatis dogmata deperibunt. Et certè si manifestis credere velis, Invisibilibus magis quàm Visibilibus credere oportet. Licet enim admirabile sit dictum, verum tamen, & apud mentem habentes valde certum, vel in confesso. Ex homil. 13. S. Chrysost. in S. Mat. Tò. 1. Edit. Fronto: Paris. 1636.*

*Sixthly*, That hence it may be gathered, that the *Assent*, which *Pun. 6.* we yield to this main Principle of Divinity, *That the Scripture is the word of God*, is grounded upon no *Compelling*, or *Demonstrative Ratiocination*, but relies upon the strength of *Faith*, more than any other Principle whatsoever.

† For all other necessary Points of Divinity, may by undeniable Discourse be inferred out of Scripture it self once admitted: but this, concerning the Authority of Scripture not possibly: But must either be proved by

† And this is the Ground of that which I said before, § 15. Nu. 1. That the Scripture only, and not any unwritten Tradition, was the Foundation of our Faith. Namely, when the Authority of Scripture is first yielded unto.

*Revelation*, which is not now to be expected: Or presupposed and granted as manifest in it self, like the *Principles of natural knowledge*, which *Reason* alone will never grant: Or by *Tradition* of the Church, both *Prime* and *Present*, with all other *Rational Helps*, preceding, or accompanying the *internal Light in Scripture it self*; which though it give *Light* enough for *Faith* to believe, yet *Light* enough it gives not to be a convincing *Reason*, and *proof* for *Knowledge*. And this is it, which makes the very entrance into *Divinity*, inaccessible to those men, who standing high in the Opinion of their own Wisdom, will believe nothing, but that which is irrefragably proved from *Rational Principles*. For as *Christ* requires a *Denial* of a mans self, that he may be able to follow him, *S. Luke 9.* So as great a part as any of this Denial of his *Whole* self (for so it must be) is the denial of his *Understanding*, and the composing of the unquiet search of this *Grand Inquirer* into the Secrets of Him that made it, and the Over-ruling the doubtfulness of it by the fervency of the || *Will*.

*S. Luke 9. 23.*

*Voluntatem, non per Rationem. Tho. 2. 2. q. 2. A. 1. ad tertium.* And what power the Will hath in Case of mens Believing, or not Believing, is manifest, *Fer. 44.* But this is spoken of the Will compared with the understanding only, leaving the Operations of Grace free over both.

|| *Intellectus Credentis determinatur per*

*Seventhly*, That the knowledge of the Supreme Cause of *Pun. 7.* all (which is *God*) is most remote, and the most difficult thing *Reason* can have to do with. The *Quod fit*, That there



bCommunis enim sententia est Patrum & Theologorum aliorum, demonstrari posse naturali ratione Deum esse; there is a God, <sup>b</sup>blear-eyed Reason. can see. But the <sup>c</sup>Quid sit, what that God is, is infinitely beyond all the Fathoms of Reason. He is a *Light* indeed, but so as no mans Reason can come at for the Brightness. <sup>d</sup>1 Tim. 6. If any thing therefore be attainable in this kind, it must be by <sup>e</sup>Revelation; And that must be from *Himself*: for none can *Reveal*, but <sup>f</sup>he that *Comprehends*. And <sup>g</sup>none doth, or can comprehend God, but *Himself*. And when he doth *Reveal*, yet he is no farther discernable, than <sup>h</sup>*Himself* pleases. Now since <sup>i</sup>Reason teaches, that the Soul of man is immortal, , and <sup>k</sup>capable of *Felicity*: And since that *Felicity* consists in the *Contemplation* of the highest Cause, which again is God himself: And since Christ therein confirms that *Dictate*, That mans eternal happiness is to know God, and Him whom he hath sent, S. <sup>1</sup>Joh. 17. And since nothing can put us into the way of attaining to that *Contemplation*, but some *Revelation* of *Himself*, and of the way to *Himself*: I say, since all this is so, It cannot reasonably be thought by any prudent man; that the *All-wise* God should create man with a desire of *Felicity*; and then leave him utterly destitute of all *Instrumental Helps* to make the *Attainment* possible: since <sup>\*</sup>God and nature do nothing but for an end. And Help there can be none sufficient, but by *Revelation*. And

per ea quæ facta sunt, Intellecta conspiciuntur. And so Calvin most clearly, L. 1. Instit. c. 5. §. 1. *Aperire oculos nequeunt, quin aspicere eum coguntur*; though Bellarmine would needs be girding at him, L. 4. de Grat. & Lib. Arbit. cap. 2. *Videtur autem & Ratio iis quæ apparent attestari: Omnes enim homines de Deo (ut ille loquitur) habent exsistimationem.* Arist. L. 1. de Cælo, T. 22.

c Damasc. 1. Ortho. Fid. c. 4.

d 1 Tim. 6. 16. *Et ne Vestigium sic accedendi relinquit.* S. Aug. nisi augeas imaginatione cogitationis lucem solis innumerabiliter vel quid aliud, Sc. L. 8. de Trin. c. 2. *Solus modus accedendi, Præces sunt.* Boet. de Consolat. Philof. L. 5. profa. 3.

e Præter Scientias Philosophicas necesse est, ut ponatur alia Scientia divinitus revelata de iis quæ hominis capium excedunt. Tho. p. 1. q. 1. A. 1.

f And therefore *Biel* is express'd, That God could not reveal any thing that is to come, nisi illud esset à Deo præcæditum seu prævisum (i. e. unless God did fully comprehend that which he doth reveal) *Biel* in 3. Sent. D. 23. q. 2. A. 1.

g Nullus intellectus creatus videndo Deum, potest cognoscere Omnia quæ Deus facit, vel potest facere: Hoc enim esset Comprehendere ejus virtutem, Sc. Tho. p. 1. q. 12. A. 8. C.

Ad Argumentum: Quod Deus ut Speculum est: Et quod omnia quæ fieri possunt, in eo resplendent. Respondet Thom. Quod non est necessarium, quod videns speculum, omnia in speculo videat, nisi speculum visus suo comprehendat. Tho. p. 1. q. 12. A. 8. ad 2. (Now no man can comprehend this Glafs, which is God Himself.)

h Deus enim est Speculum voluntarium revelans quæ & quot vult alicui beato: non est Speculum naturaliter representans omnia. Biel. Supl. in 4. Sent. D. 49. q. 3. propos. 3.

i For if Reason well put to its search did not find this out, how came *Arist.* to affirm this by rational disquisition? *ἀεὶ καὶ ὁ λόγος*, &c. Restat, ut mens sola extrinsecus accedat, eaque sola divina sit; nihil enim cum ejus *Actione* communicat *Actio* corporalis. Arist. l. 2. de gen. Anim. c. 3. This cannot be spoken of the Soul, were it mortal. And therefore I must needs be of *Paulus* *Benius* his opinion, who says plainly, and proves it too, *Turpiter affixam à quibusdam Aristoteli Mortalitaris Animæ Opinionem.* *Benius* in *Timeum* *Platonis*, Decad. 2æ. L. 3.

k For if Reason did not dictate this also, whence is it that *Aristotle* disputes of the way and means of attaining it? L. 1. Moral. c. 9. And takes on him to prove, That *Felicity* is rather an Honourable than a Commendable thing, c. 12. And after all this, he adds, *Deo beata tota vita est, hominibus autem carenus quatenus similitudo quadam ejusmodi Operationis ipsis inest.* Arist. L. 10. Moral. c. 8.

l S. John 17. 3. *Ultima Beatitudo hominis consistit in quadam supernaturalis visione Dei.* Ad hanc autem visionem Homo perungere non potest, nisi per modum *Addiscentis à Deo Doctore*: Omnis qui audit à Patre & didicit. S. John 6. 45. Thom. 2. 2. q. 2. A. 3. in c.

\* Deus & Natura nihil frustra faciunt, Arist. L. 1. de Cælo. T. 32. *Frustra autem est quod non potest habere suum usum.* Thom. ibid.

once

once grant me, that *Revelation* is necessary, and then I will appeal to Reason it self, and that shall prove abundantly one of these two: *That either, there was never any such Revelation of this kind from the World's beginning to this day; And that will put the frustra upon God in point of man's Felicity: Or, that the Scriptures which we now embrace, as the Word of God, is that Revelation; And that's it we Christians labour to make good against all Atheism, Prophaness, and Infidelity.*

*Last of all, To prove that the Book of God which we honour as His Word, is this necessary Revelation of God and his Truth, which must, and is alone able, to lead us in the way to our Eternal Blessedness (or else the World hath none) comes in a Cloud of Witnesses. Some for the Infidel, and some for the Believer. Some for the Weak in Faith, and some for the Strong. And some for all. For then first comes in the Tradition of the Church, the present Church; so 'tis no Heretical, or Schismatical Belief. Then the Testimony of former Ages; so 'tis no New Belief. Then the Consent of Times; so 'tis no Divided or partial Belief. Then the Harmony of the Prophets, and them fulfilled; so 'tis not a \* Devised, but a fore-spoken Belief. Then the success of the Doctrine contained in this Book; so 'tis not a Belief stifled in the Cradle; but it hath spread through the World in despite of what the World could do against it; and increased from weak, and unlikely Beginnings, to incredible Greatness. Then the Constancy of this Truth; so 'tis no Moon-Belief: For in the midst of the World's Changes, it hath preserved its Creed entire through many Generations. Then, that there is nothing Carnal in the Doctrine; so 'tis a Chaste Belief. And all along it hath gained, kept, and exercised more power upon the minds of men, both learned and unlearned, in the increase of Virtue, and repression of Vice, than any Moral Philosophy, or Legal Policy that ever was. Then comes the inward Light and Excellency of the Text it self; and so 'tis no dark, or dazling Belief. And 'tis an Excellent Text: For see the Riches of Natural Knowledge, which are stored up there, as well as Supernatural. Consider how things quite above Reason consent with things Reasonable. Weigh it well, what Majesty lies there hid under Humility: \* What Depth there is with a Perspicuity unimitable: What † Delight it works in the Soul, that is devoutly exercised in it, how the || Sublimist Wits find in it enough to amaze them; while the || simplest want not enough to direct them. And then we shall not wonder, if*

Pun. 8.

\* 2 Pet. i. 16.

\* Quasi quidam fœvus est, planus, & Altus, in quo & Agnus ambulat, & Elephas natus, S. Greg. Prefat. in Lib. Moralium, c. 4.

† In lege Domini voluntas ejus, Psal. i. 2. Dulcior super mel & favum, Psal. 18. 11. & passim.  
|| Multa dicuntur submissis & humi repentibus animis, ut accommodatius per humana in Divina consurgant. Multa etiam figuratè, ut studiosa mens, & quesitis exerceatur utilis & uberius lateatur inventis. S. Aug. de Mor. Ec. Cat. c. 17. Sed nihil sub spirituali sensu continetur Fidei necessarium; quod Scriptura per Literalem sensum alicubi manifestè non eradat. Tho. p. 1. q. 1. A. 10. ad 1.

(with

\*Credimus, &c. sicut ob alia multa certiora Argumenta (quàm est Testimonium Ecclesiæ) tum propter hoc potissimum, quòd Spiritus Sanctus nobis intus has esse Dei voces persuaदेat. Whitaker. Diffut. de Sac. Scrip. Controvers. l. 3. c. 3.

(with the assistance of \* *Gods Spirit*, who alone works *Faith and belief of the Scriptures, and their Divine Authority*, as well as other *Articles*) we grow up into a most *Infallible Assurance*; such an *Assurance*, as hath made many lay down their lives for

†Gal. 1. 8. this Truth: Such, as that, † *Though an Angel from Heaven should preach unto us another Gospel*, we would not believe Him, or it. No; though we should see as great, and as many *Miracles* done over again to dissuade us from it, as were at first to win the world to it. To which firmness of *Assent* by the Operation of *Gods Spirit*, the *Will* confers as much, or more *Strength*, than the *Understanding, Clearness*; the whole *Assent* being an *Act of Faith*, and not of *Knowledge*. And therefore the *Question* should not have been asked of me by F. *How I knew?* But, upon what *Motives I did believe Scripture to be the word of God?* And I would have him take heed, lest hunting too close after a *way of knowledge*, he lose the *way of Faith*, and teach other men to lose it too.

Pun. 9. So then the Way lies thus (as far as it appears to me) *The Credit of Scripture to be Divine*, resolves finally into that *Faith*, which we have touching *God Himself*, and in the same order. For as that, so this hath *Three main Grounds*, to which all other are Reducible. The *first* is, the *Tradition of the Church*: And this leads us to a Reverend persuasion of it. The *Second* is, *The Light of Nature*: And this shews us how necessary such a *Revealed Learning* is, and that no other way it can be

|| Cum Fides infallibili veritati imitatur: Et ideo cum impossibile sit de vero demonstrari Contrarium: sequitur omnes Probationes quæ contra fidem inducuntur non posse esse Demonstrationes, sed solubilia Argumenta. Tho. p. 1. q. A. 1. 8. c.

\* Fidei ultima Resolutio est in Deum illuminantem. S. Aug. cont. Fund. c. 14.

had: || Nay more, that all *Proofs* brought against any point of *Faith*, neither are, nor can be *Demonstrations*, but soluble *Arguments*. The *Third* is, *The Light of the Text it self*, in *Conversing* wherewith we meet with the \* *Spirit of God* inwardly inclining our hearts, and sealing the full *Assurance* of the sufficiency of all *Three* unto us. And

then, and not before, we are certain, *That the Scripture is the Word of God*, both by *Divine*, and by *Infallible Proof*. But our *Certainty* is by *Faith*, and so *voluntary*, not by *Knowledge* of such *Principles*, as in the light of *Nature* can enforce *Assent*, whether we will or no.

I have said thus much upon this great Occasion, because this *Argument* is so much pressed, without due respect to *Scripture*. And I have proceeded in a *Synthetical way*, to build up the *Truth* for the benefit of the *Church*, and the satisfaction of all men *Christianly-disposed*. Whereas had I desired only to rid my hand of these *Captious Jesuits* (for certainly this *Question* was *Captiously* asked;) it had been sufficient to have re-

stored

flored the *Question*, thus: How do you know the Testimony of the Church (by which, you say, you know *Scripture to be the Word of God*) to be *Divine* and *Infallible*? If they prove it by *Scripture* (as all of them do, and as *A. C.* doth) how do they know *that Scripture to be Scripture*? It is but a *Circular Assurance* of theirs, by which they found the *Churches Infallibility* upon the *Testimony of the Scripture*; And the *Scriptures Infallibility* upon the *Testimony of the Church*: That is upon the Matter, the *Churches Infallibility* upon the *Churches Infallibility*. But I labour for Edification, not for Destruction. And now, by what I have here said, I will weigh my *Answer*, and his *Exception* taken against it.

*A. C. p. 53. Et  
vid. §. 16. N.  
28.*

F. The Bishop said, That the Books of Scripture are Principles to be supposed, and needed not to be Proved.

B. Why, but did I say, That this Principle (*The Books of §. 17. Scripture are the Word of God*) is to be supposed, as needing no Proof at all to a *Natural Man*? Or to a *Man newly entering upon the Faith*? yea, or perhaps to a *Doubter*, or *Weakling* in the Faith? Can you think me so weak? It seems you do. But sure I know, there is a great deal of difference between *Ethnicks* that deny, and deride the Scripture, and men that are Born in the Church. The first have a farther Way about to this Principle; The other in their very Christian Education suck it in, and are taught so soon as they are apt to learn it, That the Books commonly called *The Bible*, or *Scripture*, are the *Word of God*. And I dealt with you \*as with a Christian, though in *Error*, while you call *Catholick*. The Words before spoken by me were, *That the Scripture only, not any unwritten Tradition, was the Foundation of Faith*. The Question between us and you is, *Whether the Scripture do contain all necessary things of Faith*? Now in this Question, as in all Nature, and Art, the Subject, the Scripture is and must be † supposed. The Quære between the *Roman Catholicks* and the *Church of England*, being only of the *Prædicate*, the thing uttered of it, Namely, whether it contain all *Fundamentals of Faith*, all *Necessaries for Salvation within it*? Now since the Question proposed in every form of Art, proves not, but ‖ supposes the Subject, I think I gave a satisfying Answer. That to you, and me, and in this Question Scripture was a *Supposed Principle*, and needed no Proof. And I must tell you, that in this Question of the *Scriptures perfect Continent*, it is against all Art, yea, and Equity too, in Reasoning to call for a proof of That here, which must go unavoidably supposed in this Question. And if any man

\* *Dixi sicut  
ei congruebat,  
ad quem scri-  
bebam. S. Aug.  
l. 1. Retract.  
c. 13.*

† Nor is it such a strange thing to hear that Scripture is such a *supposed Principle* among Christians. *Quod a Scriptura evidenter deducitur, est evidenter verum, suppositis Scripturis.* Bellarm. L. 4. de Eccl. Milit. c. 3 § 3

‖ *De Subiecto  
enim queri-  
tur semper,  
non Subiectum  
ipsum.*



<sup>D</sup> L. 4. de verb. will be so familiar with Impiety, to Question it, it must be  
<sup>ei, c. 4. §.</sup> tried in a preceding Question, and Dispute by it self. Yet here  
<sup>24</sup> <sup>ardè necesse</sup> not you only, but \* Bellarmine, and others run quite out of the  
<sup>est.</sup> And the way to snatch at Advantage.  
<sup>Joh</sup> <sup>uit here &</sup>  
<sup>pu</sup> <sup>4 A C p. 49.</sup>

**E.** Against this I read what I had formerly written in my Reply against Mr. John White: Wherein I plainly shewed, that this Answer was not good, and that no other Answer could be made, but by admitting some Word of God unwritten, to assure us of this Point.

§. 18.  
 NUM. 1.

\* L. 3. §. 8.  
 † Whereas Bellarm. says expressly, that in the Controversies between you and us, Non agitur de Metaphysicis subtilitatibus quæ sine periculo ignorari, & incertum cum laude oppugnari possunt, &c. Bellarm. Prefat. Operibus præfix. §. 3.

¶ His omnibus Questionibus præmittenda est Controversia de Verbo Dei. Neque enim disputari potest, nisi prius in aliquo Communi Principio cum Adversariis conveniamus. Convenit autem inter nos & omnes omnino Hæreticos, Verbum Dei esse Regulam fidei, ex qua de Dogmatibus judicandum sit, esse Commune Principium ab omnibus concessum, unde Argumenta ducantur, &c. Bellarm. Prefat. Operib. præfix. §. ult. And if it be Commune Principium ab omnibus concessum, then I hope it must be taken as a thing supposed, or as a Præcognitum in this Dispute between us.

NUM. 2.

I will not now enter again into that Discourse, having said enough already, how far the Beam, which is very glorious (especially in some parts of Scripture) gives light to prove it self. You see neither Hooker, nor I, nor the Church of England (for ought I know) leave the Scripture alone to manifest it self, by the Light, which it hath in it self. No; but when the present Church hath prepared, and led the way, like a preparing Morning-Light to Sun-shine; then indeed we settle for our Direction, yet not upon the first opening of the Morning-Light, but upon the Sun it self. Nor will I make needless enquiry, how far, and in what manner a Præcognitum, or Supposed Principle in any Science, may be proved in a Higher, to which that is subordinate; or accepted for a Prime. Nor how it may in Divinity, where Præ, as well as Post-cognita, things fore, as well as after-known, are matters, and under the manner of Faith, and not of Science strictly. Nor whether a Præcognitum,

zum, a presupposed Principle in Faith, which rests upon *Divine Authority*, must needs have as much, and equal *Light* to Natural Reason, as Prime Principles have in nature, while they rest upon Reason. Nor whether it may justly be denied to have *sufficient Light*, because not equal. Your own School \* grants, *That in us, which are the Subjects both of Faith and Knowledge, and in regard of the Evidence given in unto us, there is less Light, less Evidence in the Principles of Faith, than in the Principles of Knowledge, upon which there can be no doubt.* But I think the School will never grant, *That the Principles of Faith (even this in Question) have not sufficient Evidence.* And you ought not to do, as you did, without any Distinction, or any Limitation, deny a *Præcognitum*, or *Prime Principle in the Faith*; because it answers not in all things to the *Prime Principles in Science*, in their *Light* and *Evidence*; a thing in it self directly against *Reason*.

Well, though I do none of this, yet first I must tell you, that NUM. 3. *A. C.* here steps in again, and tells me, *That though a Præcognitum in Faith need not be so clearly known, as a Præcognitum in Science; yet their must be this proportion between them, that whether it be in Science, or in Faith, the Præcognitum, or thing supposed as known, must be prius cognitum, first known, and not need another thing pertaining to that Faith, or Knowledge, to be known before it. But the Scripture (saith he) needs Tradition to go before it, and introduce the knowledge of it. Therefore the Scripture is not to be supposed, as a Præcognitum, and a thing fore-known.* Truly I am sorry to see in a man very Learned such wilful Mistakes. For *A. C.* cannot but perceive, by that which I have clearly laid down † before, *That I intended not* † §. 17. 18. Nu. 2. *to speak precisely of a Præcognitum in this Argument. But when I said, Scriptures were Principles to be supposed; I did not; I could not intend, they were Prius cognita, known before Tradition; since I confess every where, That Tradition introduces the knowledge of them. But my meaning is plain; That the Scriptures are and must be Principles supposed, before you can dispute this Question; || Whether the Scriptures contain in them all things necessary to Salvation. Before which Question it must necessarily be supposed and granted on both sides, That the Scriptures are the word of God. For if they be not, 'tis instantly out of all Question, that They cannot include all Necessaries to Salvation. So 'tis a Præcognitum, not to Tradition (as A. C. would cunningly put upon the Cause) but to the whole Question of*

\* Colligitur aperte ex Tho p. 1. q. 1. A. 9. ad 1. Et Articulorum Fidei veritas non potest nobis esse evidens absolute. Bellar. L. 4. de Eccles. Mil. c. 3. §. 3.

|| And my immediate Words in the Conference, upon which the Jesuit asked, *How I knew Scripture to be Scripture?* were (as the Jesuit himself relates it, apud A. C. p. 48.) *That the Scripture only, not any unwritten Tradition, was the Foundation of our Faith. Now the Scripture cannot be the only Foundation of Faith if it contain not all things necessary to Salvation; Which the Church of Rome denying against all Antiquity, makes it now become a Question. And in regard of this my Answer was, That the Scriptures are and must be Principles supposed and præcognita, before the handling of this Question.*

the Scriptures sufficiency. And yet if he could tie me to a *Præcognitum* in this very Question, and proveable in a Superior Science; I think I shall go very near to prove it in the next Paragraph, and intreat A. C. to confess it too.

NUM. 4.

And now having told A. C. this, I must secondly follow him a little farther. For I would fain make it appear as plainly, as in such a difficulty it can be made, what wrong he doth *Truth* and *himself* in this Case. And it is the common fault of them all. For when the *Protestants* answer to this *Argument* (which, as I have shew'd, can properly have no place in the Question between us about *Tradition*) † they which grant this as a *Præcognitum*, a thing fore-knownn, as also I do) were neither ignorant, not forgetful, That things presupposed, as already known in a Science, are of two sorts: For either they are plain and fully manifest in their own Light: or they are proved and granted already, some former knowledge having made them Evident. This Principle then, *The Scriptures are the Oracles of God*; we cannot say is clear, and fully manifest, to all men simply, and in self-Light, for the Reasons before given. Yet we say, after *Tradition* hath been out *Introduction*, the Soul that hath but ordinary *Grace* added to *Reason*, may discern *Light* sufficient to resolve our *Faith*, that the *Sun is there*. This Principle then being not absolutely, and simply evident in it self, is presumed to be taught us otherwise. And if otherwise, then it must be taught in and by some *superior Science*, to which *Theology* is subordinate. Now men may be apt to think out of *Reverence*, That *Divinity* can have no Science above it. But your own *School* teaches me that it hath. † *The sacred Doctrine of Divinity in this sort is a Science; because it proceeds out of Principles that are known by the light of a superior Knowledge, which is the Knowledge of God, and the Blessed in Heaven.* In this Superior Science, this Principle, *The Scriptures are the Oracles of God*, is more than evident in full light. This Superior Science delivered this Principle in full revealed Light to

† Hoc modo  
sacra Doctrina  
est Scientia  
quæ quia pro-  
cedit ex Prin-  
cipiis notis  
Luminis superio-  
ris Scientia,  
quæ scilicet est  
Scientia Dei  
et Beatorum.

THEO. P. I. §. 1. a. 2. And what says A. C. now to this of *Aquinas*? Is it not clear in him, that this Principle, *The Scriptures are the word of God, of Divine and most infallible Credit, is a Præcognitum in the Knowledge of Divinity, and proveable in a superior Science, namely, the Knowledge of God, and the Blessed in Heaven*? Yes; so clear, that (as I told you he would) A. C. confesses it, p. 31. But he adds, That because no man or divinity sees this Proof, therefore we must go either to *Christ*, who saw it clearly; Or to the *Apostles*, to whom it was clearly revealed; or to them who by Succession received it from the *Prime Seers*. So now, because *Christ* is ascended, and the *Apostles* gone into the number of the *Blessed*, and made in a higher Degree partakers of their knowledge; therefore we must now only go unto their Successors, and borrow Light from the Tradition of the present Church. For that we must do; And as so far well. But that we must rely upon this Tradition; as *Divine and Infallible, and able to breed in us Divine, and Infallible Faith*, as A. C. adds, p. 31. 32. is a Proposition, which in the times of the *Primitive Church* would have been accounted very dangerous, as indeed it is. For I would fain know, why leaning too much upon Tradition may not mislead Christians, as well as it did the Jews. But they, *St. Paul*, *St. James*, *Traditionis favorem Legi præferre transgressi sunt*. Gal. 1. in S. Mat. Yet to this day are they of some now grown, That the Traditions of the present Church are infallible: And by out-figuring the Truth, lead many after them. And as it is Jer. 23. The Prophets prophesie untruths, and the Priests receive gifts, and my people delight therein, what will become of this in the end?

the



the Prophets and Apostles: \* This Infallible Light of the Principle made their Authority derivatively Divine. By the same Divine Authority they wrote, and delivered the Scripture to the Church. Therefore from them immediately the Church received the Scripture, and that uncorrupt, though not in the same clearness of Light; which they had. And yet since no sufficient Reason hath, or can be given, that in any Substantial thing it hath been \* Corrupted, it remains firm at this day, and that proved in the most Supreme Science; and therefore now to be supposed (at least by all Christians) That the Scripture is the Word of God. So; my Answer is good, even in strictness, That this Principle is to be supposed in this Dispute.

\* Non creditur Deus esse Author hujus Scientia, quia Homines hoc testati sunt in quantum Homines nudo Testimonio Humano; sed in quantum circa eos effulsit virtus Divina. Et ita Deus in, & sibi ipsi in eis Testimonium perhibuit. Hen. a Gand. Sum. P. 1, A. 9. q. 3.

\* Corrupti non possunt, quia in manibus sunt omnium Christianorum; Et quisquis hoc primitus ausus esset, multorum Codicum

dicum vetustiorum collatione confutaretur. Maxime, quia non una lingua, sed multis continetur Scriptura. Nonnulli autem Codicum mendositate, vel de Antiquioribus, vel de Lingua precedente emendantur. S. Aug. L. 32. cont. Faustum, c. 16.

Besides, the Jews never had, nor can have any other Proof, NUM. 5. That the Old Testament is the Word of God, than we have of the New. For theirs was delivered by Moses, and the Prophets; and ours was delivered by the Apostles, which were Prophets too. The Jews did believe their Scripture by a Divine Authority: For so the Jews argue themselves:

\* S. Joh. 9. We know that God spake with Moses. † And that therefore they could no more err in following Moses, than they could in following God himself. And our Saviour seems to infer as much, || S. Joh. 5. where he expostulates with the Jews thus:

\* S. John 9. 29.

† Maldonat. in S. Joh. 9. Itaque non magis errare posse eum sequentes, quam si Deum ipsum sequerentur.

|| S. Joh. 5. 47.

If you believe not Moses his Writings, how should you believe Me? Now how did the Jews know that God spake to Moses? How? Why apparently, the same way that is before set down.

First, by Tradition. So \* S. Chrysostome: We know why: By whose Witness do you know? By the Testimony of our Ancestors. But he speaks not of their immediate Ancestors, but their Prime, which were Prophets, and whose Testimony was Divine; into which (namely their Writings) the Jews did resolve their Faith. And even that Scripture of the Old Testament was a

\* Hom. 37. in S. Joh. 9. quæst. 10. dicitur: nunc autem & tan ægyptiæ erat tan nunc legem.

† 2. S. Pet. 1. 19.

† Light, and a shining Light too: And therefore could not but be sufficient, when Tradition had gone before. And yet though the Jews entered this way to their Belief of the Scripture, they do not say, || And vivimus, We have heard that God spake to Moses, but We know it. So they Resolved their Faith higher, and into a more inward Principle, than an Ear to their immediate Ancestors, and their Tradition. And I would willingly learn of

|| S. Chrysost. ubi supra. & ex ista. nunc autem & tan ægyptiæ erat tan nunc legem.

you,



you, if you can shew it me, where ever any one *Jew*, disputing with another about their *Law*, did put the other to prove, that the *Old Testament* was the *Word of God*. But they still supposed it. And when others put them to their Proof, this way they went. And yet you say:

F. *That no other Answer could be made, but by admitting some Word of God unwritten, to assure us of this Point.*

§. 19.  
NUM. 1.

B. I think, I have shewed, that my *Answer* is good, and that no other Answer need be made. If there were need, I make no Question, but another Answer might be made to assure us of this Point, though we did not admit of any Word of God unwritten. I say, to assure us; and you express no more. If you had said, to assure us by *Divine Faith*, your Argument had been the stronger. But if you speak of Assurance only in the general; I must then tell you (and it is the great Advantage which the *Church of Christ* hath against *Infidels*) a man may be assured, nay infallibly assured by *Ecclesiastical* and *Humane Proof*. Men that never saw *Rome*, may be sure, and infallibly believe, That such a *City* there is, by *Historical*, and *acquired Faith*. And if Consent of *Humane Story* can assure me this, why should not Consent of *Church-story* assure me the other, That *Christ* and his *Apostles* delivered this *Body of Scripture* as the *Oracles of God*? For *Jews*, Enemies to *Christ*, they bear witness to the *Old Testament*; and *Christians* through almost all

\*Tantâ hominum & temporum consensione firmatum. S. Aug. L. de Mor. Eccles. Cath. c. 29. In Libri quoquo modo se habent sancti tamen Divinarum Rerum pleni propè totius generis humani Confessione diffamantur. Eccl. S. Aug. de util. Cred. c. 7. & L. 13. cont. Faust. c. 15.

† Super omnes omnium Gentium Literas. S. Aug. 11. de Civit. Dei. c. 1.

Nations \*give in evidence to both *Old* and *New*. And no Pagan, or other Enemies of Christianity, can give such a Worthy and Consenting Testimony for any Authority upon which they rely, or almost for any Principle which they have, as the *Scripture* hath gained to it self. And as is the Testimony which it receives, above all † *Writings of all Nations*; so here is assurance in a great measure, without any *Divine Authority*, in a Word written or Unwritten. A great Assurance, and it is Infallible too; Only then we must distinguish *Infallibility*. For first a thing may be presented as an *infallible Object* of Belief, when it is true, and remains so. For Truth *quâ talis*, as it is Truth, cannot deceive. Secondly, a thing is said to be Infallible, when it is not only true, and remains so, actually, but when it is of such invariable Constancy, and upon such ground, as that no Degree of falshood at any time, in any respect can fall upon it. Certain it is, that by *Humane Authority*, *Consent*, and *Proof*, a man may be assured infallibly, that the *Scripture* is the *Word of God*, by an acquired

quired Habit of Faith, *cui non subest falsum*, under which nor Error, nor Falshood is: But he cannot be assured *infallibly*; by Divine Faith, \* *edi subesse non potest falsum*, into which no Falshood can come, but by a Divine Testimony; This Testimony is absolute in Scripture it self, delivered by the Apostles for the Word of God, and so sealed to our Souls by the operation of the Holy Ghost. That which makes way for this as, an † Introduction and outward Motive, is the Tradition of the present Church; but that neither simply Divine, nor sufficient alone, into which we may resolve our Faith, but only as is || before expressed.

\* Incertum est se non potest  
bos esse Li-  
bros Canonicos.  
Wal Doct. fid.  
l. 2. a. 2. c. 20.  
† Canus Loc.  
l. 2. c. 8. facit  
Ecclesiam  
Causam sine  
qua non.  
|| §. 16.

And now to come close to the Particular. The time was, before this miserable Rent in the Church of Christ (which I think no true Christian can look upon, but with a bleeding heart) that you and We were all of One Belief: That Belief was tainted, in tract and corruption of Times, very deeply. A Division was made; yet so, that both Parts held the Creed, and other Common Principles of Belief. Of these, this was one of the greatest, \* *That the Scripture is the Word of God*; For our Belief of all things contained in it, depends upon it. Since this Division, there hath been nothing done by us to discredit this Principle. Nay, We have given it all Honour, and ascribed unto it more Sufficiency, even to the containing of all things necessary to Salvation, with † *Satis superque*, enough and more than enough; which your selves have not done, do not. And for begetting and setting a Belief of this Principle, we go the same way with you, and a better besides. The same way with you: Because we allow the Tradition of the present Church to be the first inducing Motive to embrace this Principle; only we cannot go so far in this way as you, to make the present Tradition always an Infallible Word of God unwritten: For this is to go so far in, till you be out of the way. For Tradition is but a Lane in the Church; it hath an end, not only to receive us in, but another after, to let us out, into more open and richer ground. And we go a better way than you: Because after we are moved, and prepared, and induced by Tradition, we resolve our Faith into that Written Word, and God delivering it; in which we find materially, though not in Terms, the very Tradition that led us thither. And so we are sure by Divine Authority that we are in the way, because at the end we find the way proved. And do what can be done, you can never settle the Faith of man about this great Principle, till you rise to greater Assurance, than the Present Church alone can give. And therefore once again to that known place of St. Augustine: \* The Words of the Father are, *Nisi commoveret, Un-*

NUM. 2.

\* Inter omnes  
penè constat,  
aut certe id  
quod satis est,  
inter me & il-  
los, cum qui-  
bus nunc agi-  
tur, convenit  
hoc, &c. Sic  
in aliâ Causâ  
cont. Mani-  
cheos, S. Aug.  
L. de Mor. Ec-  
cles. Cath. c. 4.  
† Vin. Lib.  
cont. Hæres.  
c. 2.

\* Contra E-  
pist. Fund. c. 5.

with other Motives; else it were not commovere, to move to-  
gether.

gether. And the other Motives are *Resolvers*, though this be *Leader*. Now since we go the *same way* with you, so far as you go *right*; and a *better way* than you, where you go *wrong*; we need not admit any other Word of God, than we do. And this ought to remain, as a *Presupposed Principle* among all Christians, and not so much as come into *this Question*, about the *sufficiency of Scripture*, between you, and us. But you say, that

F. From this the Lady called us, and desiring to hear, Whether the Bishop would grant the Roman Church to be the Right Church? The B. granted, That it was.

§. 20.

NUM. 1.  
\* Pamel. in  
Summar. Lib.  
Videns Disputa-  
tionibus ni-  
hil aut parum  
profici.

† Acts 6. 9.

‖ Acts 9. 29.

\* Acts 19. 17.

B. One Occasion which moved *Tertullian* to write his Book *de Præscript. adversus Hæreticos*, was, That he \* saw little or no Profit come by *Disputations*. Sure the Ground was the same then, and now. It was not to deny, that *Disputation* is an Opening of the Understanding, a sifting out of Truth; it was not to affirm, that any such Disquisition is in, and of it self unprofitable. If it had, S. Stephen † would not have disputed with the *Cyrenians*, nor S. Paul with the ‖ *Grecians* first, and then with the *Jews*\*, and all *Comers*. No sure: it was some Abuse in the Disputants, that frustrated the good of the Disputation. And one Abuse in the Disputants, is a Resolution to hold their own, though it be by unworthy means, and disparagement of † truth. And so I find it here.

† *Debilitatur generosa indoles conjecta in argutias.* Sen. Ep. 48.

‖ Here A. C. hath nothing to say, but that the Jesuit did not affirm, that the Lady asked this Question in this or any other precise form. No? why, the words preceding are the Jesuites own. Therefore if these were not the Ladies words, he wrongs her, not I him.

For as it is true, that this Question was asked; so it is altogether false, that it was asked in this ‖ form, or so answered. There is a great deal of Difference (especially as *Romanists* handle the Question of the Church) between *The Church*, and *A Church*; and there is some between a *True Church* and a *Right Church*: which is the word you use, but no man else that I know; I am sure not I.

NUM. 2.

For *The Church* may import in our Language, *The only true Church*; and perhaps (as some of you seem to make it) the *Root and the Ground of the Catholick*. And this I never did grant of the *Roman Church*, nor ever mean to do. But *A Church* can imply no more, than that it is a *member* of the *Whole*. And this I never did, nor ever will deny, if it fall not absolutely away from *Christ*. That it is a *True Church* I granted also; but not a *Right* (as you impose upon me.) For *Ens* and *Verum*, *Being* and *True*, are convertible one with another; and every thing that hath a *Being*, is truly that *Being*, which it is, in truth of *Substance*. But this word *Right* is not so used, but is referred more properly to *perfection in Conditions*: And in this sense, every

every thing that hath a true and real *Being*, is not by and by *Right* in the *Conditions* of it. A Man that is most dishonest, and unworthy the Name, a very *Thief* (if you will) is a *True Man*, in the *Verity* of his *Essence*, as he is a *Creature endued with Reason*; for this none can steal from him, nor he from himself, but *Death*: But is not therefore a *Right*, or an *Upright Man*. And a *Church* that is exceeding corrupt, both in *Manners* and *Doctrine*, and so a *Dishonour* to the Name, is yet a *True Church*, in the *Verity* of *Essence*, as a *Church* is a *Company of Men*, which profess the Faith of *Christ*, and are Baptized into his Name: But yet it is not therefore a *Right Church*, either in *Doctrine*, or *Manners*. It may be you meant, cunningly to slip in this Word *Right*, that I might, at unawares, grant it *Orthodox*. But I was not so to be caught: For I know well, that *Orthodox Christians* are Keepers of *Integrity*, and Followers of *Right Things* (so \* *St. Augustine*;) of which, the *Church of Rome* at this day is neither. In this Sense then, no *Right*, that is, no *Orthodox Church* at *Rome*.

\* *Integritatis custodes, & recta sectantes. De verâ Relig. c. 5.*

And yet no News it is, that I granted the *Roman Church* to be a *True Church*: For so much very learned Protestants † have acknowledged before me; and the Truth cannot deny it. For that *Church*, which receives the *Scripture* as a *Rule of Faith*, though but as a partial and imperfect *Rule*; and both the *Sacraments* as *Instrumental Causes* and *Seals of Grace*, though they add more, and mis-use these; yet cannot but be a *True Church in Essence*. How it is in *Manners* and *Doctrine*, I would you would look to it with a single Eye: || For if *Piety*, and a *Peaceable Mind* be not joyned to a good *Understanding*, nothing can be known in these great things.

† *Hooker L. 3. §. 1. Junius L. de Eccl. c. 17. Falluntur qui Ecclesiam negant, quia Papatus in ea est. Reynold. Theol. 5. Negat tantum esse Catholicam, vel sanum ejus membrum. Nay, the very Separatists grant it. Fr. Johnson, in his Treatise called, A Christian Plea, Printed 1617. p. 123, &c.*

|| *Si tamen bono ingenio Pietas & Pax quedam mentis accedat, sine quâ de sanctis rebus nihil prorsus intelligi potest. S. Aug. de Util. Cred. c. 18.*

Here *A. C.* tells us, That the *Jesuit* doth not say, that the *Lady* asked this *Question* in this, or any other precise *Form of Words*: But saith, The *Jesuit* is sure, her desire was to know of me, whether I would grant the *Roman Church* to be the *Right Church*? And how was the *Jesuit* sure the *Lady* desired to hear this from me? Why, *A. C.* tells us that too. For he adds, That the *Jesuit* had particularly spoken with her before, and wished her to insist upon that Point. Where you may see, and 'tis fit the *Clergy of England* should consider, with what cunning *Adversaries* they have to deal, who can find a way to \* prepare their *Disciples*, and instruct them before-hand upon what *Points* to in-

NUM. 4.  
A. C. p. 53.

A. C. p. 54.

\* And after A. C. saith again, p. 54. That the Lady did not

ask the *Question*, as if she meant to be satisfied with hearing what I said. So belike they take *Caution* beforehand for that too. That whatever we say (unless we grant what they would have) their *Proselytes* shall not be satisfied with it.



sist, that so they may with more ease slide that into their *Hearts and Consciences*, which should never come there. And this once known, I hope they will the better provide against it. But *A. C.* goes on, and tells us, *That certainly, by my Answer, the Ladies desire must needs be, to hear from me; not whether the Church of Rome were a right Church, &c. But whether I would grant, that there is but one holy Catholick Church; and whether the Roman Church (that is, not only that which is in the City, or Diocess of Rome, but all that agreed with it) be not it.* About *A Church, and The Church*, I have said enough \* before, and shall not repeat. Nor is there any need I should. For *A. C.* would have it *The Church, the One, Holy, Catholick Church*. But this cannot be granted, take the *Roman Church* in what Sense they please, in *City, or Diocess, or all that agree with it*. Yet howsoever, before I leave this, I must acquaint the Reader with a perfect *Jesuitism*. In all the *Primitive Times* of the Church, a *Man, or a Family, or a National Church*, were accounted *Right and Orthodox*, as they agreed with the *Catholick Church*; but the *Catholick* was never then measured, or judged by *Man, Family, or Nation*. But now, in the *Jesuits* new School, *The One, Holy, † Catholick Church* must be measured by that which is in the *City, or Diocess of Rome, or of them which agreed with it; and not Rome by the Catholick*. For so *A. C.* says expressly, *The Lady would know of me, not whether that were the Catholick Church to which Rome agreed; but whether that were not the Holy Catholick Church, which agreed with Rome*. So, upon the matter, belike the Christian Faith was committed to the Custody of the *Roman*, not of the *Catholick Church*; and a *Man* cannot agree with the *Catholick Church of Christ* (in this new Doctrine of *A. C.*) unless he agree with the *Church of Rome*: But if he agree with that, all's safe, and he is as *Orthodox* as he need be.

† And though Stapleton, to magnifie the Church of Rome, is pleased to say: *Apud veteres pro eodem habita fuit Ecclesia Romana & Ecclesia Catholica*: yet he is so modest, as to give this Reason of it: *Quia ejus Communio erat evidenter & certissime cum tota Catholica*. Relett. *Con. 1. q. 5. A. 3.* (Lo, The Communion of the *Roman* was then with the *Catholick Church*; not of the *Catholick* with it.) And *St. Cyprian* employed his Legates, *Caldonius* and *Fortunatus*, not to bring the *Catholick Church* to the Communion of *Rome*, but *Rome* to the *Catholick Church*: *Elaborarent, ut ad Catholicæ Ecclesiæ unitatem scissi Corporis membra componerent, &c.* Now the Members of this Rent and torn Body were they of *Rome*, then in an open Schism between *Cornelius* and *Novatian*. *S. Cypr. L. 2. Epist. 10.*

NUM. 5. But *A. C.* is yet troubled about the form of the *Ladies Question*. And he will not have it, *That she desired to know, whether I would grant the Roman Church to be the Right Church?* Though these be her Words, according to the *Jesuit's* own setting down, but he thinks the Question was, *Whether the Church of Rome was not the Right Church?* Not, *Be not*; but, *Was not*. Was not? That is, *was not once, or in time past, the Right Church, before Luther and others made a Breach from it?* Why, truly, *A. C.* needed not have troubled himself half so much about this. For let him take his Choice. It shall be all one to me,

*A. C. p. 54.*

\* §. 20. N. 1.

*A. C. p. 54.*

me, whether the Question were asked by *Be*, or by *Was*? For the Church of Rome neither *is*, nor *was* the Right Church, as the Lady desired to hear. A Particular Church it *is*, and *was*; and in some times *right*, and in some times *wrong*; and then, in some things *right*, and in some things *wrong*: But *The Right Church*, or *The Holy Catholick Church*, it never was, nor ever can be. And therefore was not such before *Luther*, and others, either left it, or were thrust from it. A particular Church it was: But then *A.C.* is not distinct enough here neither: For the Church of Rome both *was*, and *was not* a *Right*, or *Orthodox Church*, before *Luther* made a Breach from it. For the Word *Ante*, Before, may look upon *Rome*, and that Church, a great way off, or long before; and then, in the Prime Times of it, it was a most *Right* and *Orthodox Church*. But it may look also nearer home, and upon the immediate Times before *Luther*, or some Ages before that; and then, in those Times, \* *Rome* was a corrupt, and a tainted Church, far from being *Right*. And yet, both these Times were before *Luther* made his Breach. So here *A.C.* should have been more distinct. For the word *Before* includes the whole time before *Luther*; in part of which time that Church of *Rome* was *Right*, and in other part whereof it was *Wrong*. But † *A.C.* adds yet, *That I suspected, the Lady would infer, if once that Church were Right, what hindred it now to be, since that did not depart from the Protestant Church, but the Protestant Church from it?* Truly, I neither suspected the Inference would be made, nor fear it, when it is made: For 'tis no *News*, that any Particular Church, *Roman*, as well as another, may once have been *right*, and afterwards *wrong*, and in far worse case. And so it was in *Rome*, after the Enemy had sowed Tares among the Wheat, || *Mat. 13*. But whether these Tares were sown while their Bishops slept, or whether \* they themselves did not help to sow them, is too large a Disquisition for this Place. So, though it were once *Right*, yet the Tares, which grow thick

escaped free. And I think *Cameracensis* was, in this, Prophetical: For sixty Years and more before *Luther* was born, and so before the great Troubles which have since fallen upon all *Christendom*, he used these words in the Book which himself delivered up in the Council of *Constance*: *Nisi celeriter fiat Reformatio, audeo dicere quod licet magna sint, quæ videmus, tamen in brevi incomparabiliter majora videbimus.* Et post ista tonitrua tam horrenda, majora alia audiemus &c. *Camer. L. de Reformat. Ecclesie.* And it will hardly sink into any Man's Judgment, that so great a Man, as *Petrus de Aliaco* was in that Church, should speak thus, if he did not see some Errors in the Doctrine of that Church, as well as in Manners. Nay, *Cassander*, though he lived and dyed in the Communion of the Church of *Rome*, yet found fault with some of her Doctrines. Consult. *Artic. 21. & 22.* And *Pope Julius III.* Professed at *Bononia*, In Sacramentorum Ecclesie ministerium innumerabiles Abusus irrepsisse. *Espenæus in Tit. 1.* And yet he was one of the Bishops; nay, the chief Legat in the Council of *Trent*.

† *A.C. p. 54.*

|| *Matth. 13. 15.*

\* For *A.C.* knows well, what strange Doctrines are charged upon some Popes: And all *Bellarmino's* Labour, though great, and full of Art, is not able to wash them clean. *Bellarmin. L. 4. de Rom. Pont. c. 8. &c. Et Papas quosdam graves errores seminasse in Ecclesia Christi luce clarius est. Et probatur à Jaco. Almain. Opusc. de Auctor. Ecclesie, c. 10.* And *Cassander* speaks it out more plainly: *Utinam illi* (He speaks of the Bishops and Rectors in the Roman Church) *à quibus hæc informatio accipiendi esset, non Ipsi harum Superstitionum Auctores essent: vel certe eas in Animis hominum simplicium aliquando quæsus causâ nutrent.* *Cassand. Consult. Art. 21. versus finem.*

in it, are the Cause why it is not so now. And then, though that Church did not depart from the *Protestants Church*; yet, if it gave *great and just Cause* for the *Protestant Church* to depart from the Errours of it, while it, in some Particulars, departed from the Truth of Christ, it comes all to one for this Particular, *That the Roman Church, which was once right, is now become wrong, by embracing Superstition and Errour.*

F. Farther he confessed, That Protestants had made a Rent and Division from it.

§. 21.  
NUM. 1.

B. I confess, I could here be heartily \* angry, but that I have resolved, in handling matters of *Religion*, to leave all *Gall* out of my Ink; for I never granted, that the *Roman Church* either is, or was the *right Church*. 'Tis too true indeed, that there is a *miserable Rent* in the Church, and I make no Question but the best Men do most bemoan it †; nor is he a *Christian*, that would not have *Unity*, might he have it with *Truth*. But I never said, nor thought, that the *Protestants* made this *Rent*. The Cause of the *Schism* is yours; for you thrust us from you,

\* Grave omnino crimen, sed defensionem longinquam non requirit, satis est enim negare; sicut pro Ecclesia olim. S. Aug. de Util. Cred. c. 5.

† Hanc quæ respectu hominum Ecclesia dicitur, observare, ejusque Communionem colere debemus. Calv. Inst. 4. c. 1.

§. 7.

|| Rectè scias because we called for *Truth*, and *Redress* of *Abuses*. For a || *Schism* must needs be *theirs*, whose the Cause of it is. The *Woe* runs full out of the Mouth of \* *Christ*, ever against him that gives the *Offence*; not against him that takes it, ever. But you have, by this *Carriage*, given me just cause, never to treat with you, or your speaks of the like; but before a *Judg*, or a *Fury*.

*Arrians*, and I shall not compare you with them, nor give any Offence that way. I shall only draw the general Argument from it, thus: If the *Orthodox* did well in departing from the *Arrians*, then the *Schism* was to be imputed to the *Arrians*, although the *Orthodox* did depart from them. Otherwise, if the *Orthodox* had been guilty of the *Schism*, he could not have said, *Rectè scias nos fecisse recedendo*. For it cannot be, that a Man should do well in making a *Schism*. There may be therefore a necessary Separation, which yet incurs not the Blame of *Schism*; and that is, when Doctrines are taught contrary to the *Catholic Faith*.

\* Matth. 18. 7.

NUM. 2.  
A.C. p. 55, 56.

But here A. C. tells me, *I had no cause to be angry, either with the Jesuit, or my self. Not with the Jesuit; for he writ down my Words in fresh memory, and upon special notice taken of the Passage; and that I did say either iisdem, or æquipollentibus verbis, either in these, or equivalent words, That the Protestants did make the Rent, or Division from the Roman Church. What, Did the Jesuit set down my Words in fresh Memory, and upon special notice taken; and were they so few as these, the Protestants did make the Schism; and yet was his Memory so short, that he cannot tell, whether I uttered this iisdem, or æquipollentibus verbis? Well, I would A. C. and his Fellows would leave*

leave this *Art* of theirs; and, in *Conferences* (which \* they are \* A.C. p. 57. so ready to call for) impose no more upon other Men, than they utter. And you may observe too, that after all this full Assertion, that I spake this *iisdem*, or *aquipollentibus verbis*, A.C. concludes thus: *The Jesuit took special notice, in fresh Memory; A.C. p. 58. and is sure he related, at least, in Sense, just as it was uttered.* What's this, *At least, in Sense, just as it was uttered?* Do not these two *Enterfeire*, and shew the Jesuit to be upon his shuffling Pace? For if it were *just as it was uttered*, then it was in the very form of Words too, not in *Sense* only. And if it were but *At least, in Sense*, then, when A.C. hath made the most of it, *it was not just as it was uttered.* Besides, *At least in Sense*, doth not tell us in *whose Sense* it was. For if A.C. mean the *Jesuit's Sense* of it, he may make what Sense he pleases of his own Words; but he must impose no Sense of his upon my Words: But as he must leave my Words to my self, so, when my Words are uttered, or written, he must leave their Sense either to me, or to that *genuine Construction*, which an *Ingenuous Reader* can make of them. And what my Words of Grant were, I have before expressed, and their Sense too.

*Not with my self:* That's the next. For A.C. says, *Tis truth, and that the World knows it, that the Protestants did depart from the Church of Rome, and got the name of Protestants, by protesting against it.* No, A.C. by your leave, this is not Truth neither; and therefore I had reason to be angry with my self, had I granted it. For, *First*, the Protestants did not depart: For *Departure* is voluntary; so was not *theirs*. I say, not *theirs*; taking their *whole Body and Cause* together: For that some among them were *peevish*, and some *ignorantly zealous*, is neither to be doubted, nor is there danger in confessing it. Your *Body* is not so perfect (I wot well) but that many amongst you are as *pettish*, and as *ignorantly zealous*, as any of Ours. You must not suffer for *these*, nor we for *those*; nor should the *Church of Christ* for either. Next, The Protestants did not get that Name by *Protesting against the Church of Rome*, but by *Protesting* (and that, when nothing else would serve) † against her *Errours and Superstitions*. Do you but remove them from the Church of Rome, and our *Protestation* is ended, and the *Separation* too. Nor is *Protestation* it self such an unheard-of thing in the very heart of *Religion*: For the Sacraments, both of the *Old and New Testament*, are called by your own *School, Visible Signs protesting the Faith*. Now if the Sacraments be *Protestantia*, Signs *Protesting*, why may not Men also, and without all Offence, be

NUM. 3.  
A.C. p. 58.

† *Conventus fuit Ordinum Imperii Spire. Ibi decretum factum est, ut Edictum Wormatiense observaretur contra Novatores (sic appellare placuit) & ut omnia in integrum restituantur (& sic nulla omnino Reformatio.) Contra hoc Edictum solennis fuit protestatio, Aprilis 16. An. Christi 1529. Et hinc ortum pervulgatum illud Protestantium nomen. See. Calvis. Chro. ab An. 1529. This Protestation therefore was not simply against the Roman Church, but against the Edict, which was for the restoring of all things to their former Estate, without any Reformation.*

called



\* Quibus homo  
fidem suam  
protestaretur.  
Tho. p. 3. q. 61.  
A. 3. 4. C.  
NUM. 4.  
A. C. p. 56.

called *Protestants*, since, by receiving the true *Sacraments*, and by refusing them which are corrupted, they do but *Protest* the Sincerity of their Faith, against that Doctrinal Corruption, which hath invaded the great *Sacrament of the Eucharist*, and other Parts of Religion? Especially, since they are Men \* which must protest their Faith by these visible Signs and Sacraments.

But A. C. goes on, and will needs have it, that the *Protestants* were the Cause of the *Schism*. For (saith he) though the Church of Rome did thrust them from her by *Excommunication*, yet they had first divided themselves, by obstinate holding, and teaching Opinions contrary to the Roman Faith, and Practice of the Church; which to do, St. Bernard thinks, is *Pride*; and St. Augustine, *Madness*. So then, in his Opinion; First, *Excommunication* on their Part, was not the Prime Cause of this Division; but the *Holding, and Teaching of contrary Opinions*. Why, but then, in my Opinion, That *Holding and Teaching* was not the Prime Cause neither; but the *Corruptions and Superstitions* of Rome, which forced many Men to hold, and teach the contrary. So, the Prime Cause was theirs still. Secondly, A. C.'s Words are very considerable. For he charges the *Protestants* to be the Authors of the *Schism*, for *Obstinate Holding and Teaching contrary Opinions*.

† I know Bellarmine quotes St. Jerome: *Scito Romanam Fidem*, &c. *suprà* §. 3. Num. 9. But there St. Jerome doth not call it *Fidem Romanam*, as if *Fides Romana* and *Fides Catholica* were convertible; but he speaks of it in the Concrete. *Romana Fides*, i. e. *Romanorum Fides*, *qua laudata fuit ab Apostolo*, &c. Rom. 1. 8. S. Hieron. *Apol. 3. cont. Ruffin*. That is, that Faith which was then at Rome, when St. Paul commended it. But the Apostle's commending of it in the *Romans* at one time, passes no Deed of Assurance, that it shall continue worthy of Commendations among the *Romans* through all Times.

‖ *Quæ major superbia, quam ut unus homo toti Congregationis judicium suum præferat, tanquam ipse solus Spiritum Dei habeat?* S. Bern. *Serm. 3. de Resur.*

To what, I pray? Why, to the † *Roman Faith*. To the *Roman Faith*? It was wont to be the *Christian Faith*, to which contrary Opinions were so dangerous to the Maintainers. But all's *Roman* now with A. C. and the *Jesuit*. And then, to countenance the Business, St. Bernard and St. Augustine are brought in, whereas neither of them speak of the *Roman*; and St. Bernard, perhaps, neither of the *Catholic*, nor the *Roman*; but of a *Particular Church*, or *Congregation*: Or if he speak of the *Catholic*, of the *Roman* certainly he doth not. His Words are, *Quæ major superbia, &c. What greater Pride, than that one Man should prefer his Judgment before the whole Congregation of all the Christian Churches in the World?* So A. C. out of St. Bernard. ‖ But St. Bernard not so. For these last Words (of all the Christian Churches in the World) are not in St. Bernard. And whether *Toti Congregationi* imply more in that place than a

*Particular Church*, is not very manifest. Nay, I think 'tis plain, that he speaks both of, and to that *particular Congregation* to which he was then preaching. And I believe A. C. will not easily find where *tota Congregatio*, the whole Congregation, is used in St. Bernard, or any other of the Fathers; for the whole

whole Catholick Church of Christ. And howsoever the meaning of S. Bernard be, 'tis one thing for a private man, *Judicium suum præferre*, to prefer, and so follow his private Judgment, before the *Whole Congregation*; which is indeed, *Lepra proprii Consilii* (as St. Bernard there calls it) the proud Leprosie of the Private Spirit. And quite another thing for an Intelligent man, and in some things unsatisfied, modestly to propose his Doubts even to the *Catholick Church*. And much more may a whole National Church, nay the whole Body of the *Protestants* do it. And for S. Augustine, the Place alledged out of him is a known Place. And he speaks indeed of the Whole Catholick Church. And he \* says,

(and he says it truly.) 'Tis a part of most insolent madness for any Man to dispute, whether that be to be done, which is usually done in, and through the whole Catholick Church of Christ. Where first here's not a

word of the *Roman Church*, but of that, which is *tota per Orbem*, all over the world, *Catholick*, which *Rome* never yet was. Secondly, *A. C.* applies this to the *Roman Faith*, where *A. C. p. 56.*

as S. Augustine speaks there expressly of the *Rites and Ceremonies* of the Church, and † particularly about the Manner of Offering upon *Munday-Thursday*, whether it be in the Morning, or after Supper, or both. Thirdly, 'tis manifest, by the words themselves, that S. Augustine speaks of no *Matter of Faith* there, *Roman*, nor *Catholick*. For *Frequentat*, and ‖ *Faciendum* are for Things done, and to be done, not for Things believed, or to be believed. So here's not One Word for the *Roman Faith* in either of these Places. And after this, I hope you will the less wonder at *A. C.*'s Boldness. Lastly, a right

sober man may without the least Touch of *Insolency* or *Madness*, dispute a Business of Religion, with the *Roman* either Church or Prelate, (as all men know \* *Irenæus* did with *Victor*.) So it be with *Modesty*, and for the finding out, or Confirming of Truth, free from *Vanity*, and purposed *Opposition* against even a *Particular Church*. But in any other way to dispute the *Whole Catholick Church*, is just that which S. Augustine calls it *Insolent Madness*.

But now were it so, that the Church of Rome were *Orthodox* in all things, yet the Faith, by the Jesuit's leave, is not simply to be called the *Roman*, but the *Christian*, and the *Catholick Faith*. And yet *A. C.* will not understand this, but *A. C. p. 56.* *Roman* and *Catholick*, whether Church or Faith, must be one and the same with him; and therefore infers, *That there can be*

\* *Similiter etiam si quid horum tota per Orbem frequentat Ecclesia? Nam & hinc quin ita faciendum sit disputare, Insolentissime Insania est. S. Aug. Epist. 118. c. 5.*

† *Quæritur quid per quintam Feriam ultimæ hebdomadis Quadragesimæ fieri debet, An offerendum sit mane? &c. S. Aug. Ibid.*

‖ And so Bellarmine most expressly. But then he adds, *Universam Ecclesiam non posse errare, non solum in Credendo, sed nec in Operando: & præsertim in Ritibus, & Cultu Divino, L. 4. de Verbo Dei, c. 9. §. 4.* And if this be true what is it to *Rome*?

\* Euseb. L. 5. Hist. Eccl. c. 26. Et Socrat. L. 5. Hist. c. 22.

NUM. 5.

be no just Cause to make a Schism or Division from the whole Church. For the whole Church cannot universally err in Doctrine of Faith. That the whole Church cannot universally err in the Doctrine of Faith, is most true, and 'tis granted by divers

\* *Questio est, An Ecclesia totalis totaliter consideranda, i.e. pro omnibus simul Ecclesiis, dum sunt Membra Militantis Ecclesiae, possint errare, vel in tota fide, vel in gravi aliquo fidei puncto? Et respondimus simpliciter, id esse impossibile.* Keckerm. Syst. Theol. p. 387. Edit. Hamoviae. An. 1602. Calvinus & ceteri Heretici concedunt Ecclesiam absolute non posse deficere; Sed dicunt intelligi debere de Ecclesia invisibili. Bellar. L. 3. de Eccles. Milit. c. 13. §.

\* *Protestants* (so you will but understand its not erring, in *Absolute Fundamental Doctrines.*) And therefore 'tis true also, that there can be no just Cause to make a Schism from the whole Church. But here's the Jesuits Cunning. The whole Church with him, is the Roman, and those parts of *Christendom*, which subject themselves to the *Roman Bishop*. All other parts of *Christendom*, are in *Herese* and *Schism*, and what A. C. pleases. Nay so. For another Church may separate from *Rome*, if *Rome* will separate from *Christ*. And so far as it separates from *Him* and the *Faith*, so far may another Church separate from it. And this is all that the *Learned Protestants* do or can say: And I am sure all that ever the *Church of England* hath either said, or done. And that the whole Church cannot err in *Doctrines* absolutely *Fundamental*, and *Necessary* to all mens *Salvation* (besides the Authority of these *Protestants*, most of them being of prime Rank) seems to me to be clear by the *Promise of Christ*, S. Math. 16. || *That the Gates of Hell shall not prevail against it.* Whereas most certain it is, that the *Gates of Hell* prevail very far against it, if the *Whole Militant Church* universally taken, can Err, from, or in the *Foundation*: But then this *Power of not Erring*, is not to be conceived as if it were in the Church *primò & per se*, Originally, or by any Power it hath of it self: For the Church is constituted of Men, and *Humanum est errare*, all men can err. But this *Power* is in it, partly by the *Vertue* of this *Promise of Christ*: and part-

r. But this Exception of *Bellarmino's*, that the *Protestants*, whom out of his Liberality, he calls *Hereticks*, speak of the *Invisible Church*, is merely frivolous. For the Church of the Elect is in the Church of them that are Called, and the *Invisible Church* in the *Visible*. Therefore if the whole Church of the Elect cannot err in *Fundamentals*, the whole *Visible Church*, in which the same Elect are, cannot err. Now that the *Invisible Church* of the Elect is in the *Visible*, is manifest out of S. *August.* *Ipsa est Ecclesia, quae intra sagenam Dominicam cum malis piscibus natat.* S. Aug. Epist. 48. *Grana sunt inter illam paleam, quando Area cum videretur tota, palea putabatur.* S. Aug. in Psal. 121. And this is proved at large by *Hooker*, L. 3. *Eccles. Pol.* §. 1. For else the Elect or *Invisible Church* is tied to no Duty of Christianity. For all such Duties are required of the Church, as 'tis *Visible*; and performed in the Church, as 'tis *Visible*. As we hold it impossible, that the Church should ever by *Apostacy* and *Misbelief*, wholly depart from God, &c. So we hold, that it never falls into *Herese*. So that *Bellarmino* is as much to be blamed for idle and needless busying himself to prove, *That the Visible Church never falls into Herese*, which we most willingly grant. *Field.* L. 4. de *Eccles. c.* 2. Taking the Church for all the *Believers* now living, and in things necessary to be known expressly. *Ibid.* Calvinus dicit hanc Propositionem [*Ecclesia non potest errare*] *veram esse si intelligatur cum duplici restrictione.* Prima est, si non proponat *Dogmata extra Scripturam*, &c. (And indeed Calvin doth say so, L. 4. *Instit. c.* 8. §. 13.) Secunda est, si intelligatur de sola *Ecclesia Universalis*, non autem de *Representativa*. Bellar. L. 3. de *Eccles. Milit.* c. 14. §. 2. And I hope it is as good and a better Restriction in Calvin, To say the *Catholick Church* cannot err, if it keep to the Scripture: than for *Bellarmino* to say, The *particular Church of Rome* cannot err, because of the *Pope's* residing there; or the *Pope* cannot err, if he keep his Chair: Which yet he affirms, L. 4. de *Rom. Pont.* c. 4. §. 2.

• S. Matt. 16. 18.

ly by the *Matter* which it teacheth, which is the unerring *Word of God*, so plainly and manifestly delivered to *Her*, as that it is not possible *She* should universally fall from it, or teach against it in things *absolutely necessary to Salvation*. Besides; It would be well weighed, whether to believe or teach otherwise, will not impeach the *Article of the Creed* concerning the *Holy Catholick Church*, which we profess we believe: For the *Holy Catholick Church* there spoken of, contains not only the whole *Militant Church on Earth*, but the whole *Triumphant* also in *Heaven*. For so \* *St. Augustine* hath long

since taught me. Now, if the whole *Catholick Church*, in this large extent, be *Holy*, then certainly the whole *Militant Church* is *Holy*, as well as the *Triumphant*; though

in a far lower degree, in as much as all † *Sanctification*, all *Holiness*, is imperfect in this *Life*, as well in *Churches*, as in *Men*. *Holy* then the whole *Militant Church* is. For that which the *Apostle* speaks of *Abraham*, is true of the *Church*, which is a *Body*

*Collective*, made up of the *Spiritual Seed of Abraham*, || *Rom.* || *Rom. 11. 16.*

11. *If the Root be holy, so are the Branches*. Well then, the whole *Militant Church* is *Holy*, and so we believe. Why, but, will it not follow then, *That the whole Militant Church* cannot possibly err in the *Foundations of the Faith*? That *She* may err in *Superstructures* and *Deductions*, and other *by*, and *unnecessary Truths*, if her *Curiosity*, or other *Weakness*, carry her beyond, or cause her to fall short, of her *Rule*, no Doubt need be made, But if *She* can err, either *from* the *Foundation*, or *in* it, *She* can be no longer *Holy*, and that *Article of the Creed* is gone. For if *She* can err quite *from the Foundation*, then *She* is nor *Holy*, nor *Church*; but becomes an *Infidel*.

Now this cannot be: For || *all Divines, Ancient and Modern, Romanists and Reformers*, agree in this, *That the whole Militant Church of Christ* cannot fall away into *General Apostacy*. And if *She* Err in the *Foundation*, that is, in some one or more *Fundamental Points of Faith*, then *She* may be a *Church* of *Christ* still, but not *Holy*, but becomes *Heretical*: And most Certain it is, that no \* *Assembly* (be it never so general) of such *Hereticks*, is, or can be *Holy*. Other *Errors*, that are of a meaner *alay*, take not *Holiness* from the *Church*; but these that are dyed in *grain* cannot consist with *Holiness*; of which *Faith in Christ* is the very *Foundation*. And therefore, if we will keep up our *Creed*, the whole *Militant Church* must be *still Holy*. For

\* Ecclesia hic tota accipienda est, non solum ex parte qua peregrinatur in terris, &c. verum etiam ex illa parte quae in caelis, &c. S. Aug. Enchir. c. 56.

† Nemo ex toto Sanctus, Operatur. L. 7. contra Parmen.

|| Dum Christus orat in Excelsis, Navicula (id est, Ecclesia) turbatur fluctibus in profundo, &c. sed quia Christus orat, non potest mergi. S. August. Serm. 14. de Verb. Dom. c. 12. Et Bellarm. L. 3. de Eccles. Milit. c. 13. Praesidio Christi fulcitur Ecclesia perpetuitas, ut inter turbulentas agitationes, & formidabiles motus, &c. salva tamen maneat. Calvin. L. 2. Inst. c. 15. §. 3. Ipsa Symboli dispositione admonetur perpetuum residere in Ecclesia Christi remissionem Peccatorum. Calv. L. 4. Instir. c. 1. §. 17. Now Remission of Sins cannot be perpetual in the Church, if the Church it self be not perpetual. But the Church it self cannot be perpetual, if it fall away.

\* Spiritus Sanctificationis non potest inveniri in Haereticorum mentibus, S. Hieron. in Jerem. 10.



if it be not so *still*, then there may be a time, that *Falsum* may *subesse Fidei Catholicæ*. That Falshood, and that in a high degree, in the *very Article*, may be the Subject of the *Catholic Faith*; which were no less than *Blasphemy* to affirm. For we must *still* believe the *Holy Catholick Church*. And if She be not *still Holy*, then at that time when she is not so, we believe a Falshood under the *Article of the Catholick Faith*. Therefore a very dangerous thing it is to cry out in general Terms, *That the whole Catholick Militant Church can Err*, and not limit nor distinguish in time, that it can err indeed; for *Ignorance* it hath, and *Ignorance* can *Err*. But *Err* it cannot, either by falling totally from the *Foundation*, or by *Heretical Error* in it. For the *Holiness* of the Church consists as much, if not more, in the *Verity of the Faith*, as in the *Integrity of Manners* taught and commanded in the Doctrine of Faith.

NUM. 6.  
A. C. p. 56.

Now in this Discourse *A. C.* thinks he hath met with me. For he tells me, *That I may not only safely grant, that Protestants made the Division that is now in the Church; but further also, and that with a safe Confidence, as one did; Was it not you? faith he, That it was ill done of those, who first made the Separation.* Truly, I do not now remember, whether I said it or no. But, because *A. C.* shall have full Satisfaction from me, and without any *Tergiversation*, if I did not say it then, I do say it now; and most true it is, *That it was ill done of those, who ere they were, that first made the Separation.* But then *A. C.* must not understand me of *Actual* only, but of *Casual* Separation. For

\* §. 21. Nu. 1.

A. C. p. 56.

(as I said \* *before*) the *Schism* is theirs, whose the *Cause* of it is: And he makes the Separation, that gives the *first just Cause* of it; not he that makes an *Actual Separation* upon a just Cause preceding. And this is so evident a Truth, that *A. C.* cannot deny it; for he says, 'tis *most true*. Neither can he deny it in this Sense, in which I have expressed it; for his very *Affertion* against us (though false) is in these *Terms*, *That we gave the first Cause*; Therefore he must mean it of *Casual*, not of *Actual* Separation only.

NUM. 7.  
A. C. p. 57.

But then *A. C.* goes on, and tells us, *That after this Breach was made, yet the Church of Rome was so kind and careful to seek the Protestants, that She invited them publickly, with Safe Conduct, to Rome, to a General Council, freely to speak what they could for themselves.* Indeed, I think the Church of Rome did carefully seek the Protestants; but I doubt it was to bring them

\* *Olim quod vulpes agroto cantu Leoni  
Respondit, referam, Quia me vestigia  
terrent.*

*Omnia se adversum spectantia, nulla  
retrosum.*

Hor. L. 1. Ep. 1. ex Ælop.

within their *Net*. And She invited them to *Rome*; a very safe place, if you mark it, for them to come to; just as the *Lyon* (in the \* *Apologue*) invited the *Fox* to his own *Den*. Yea, but there was *Safe-Conduct* offered too? Yes, *Conduct* perhaps,

perhaps, but not *safe*; or *safe* perhaps for going *thither*, but none for coming *thence*. *Vestigia nulla retrorsum*. Yea, but it should have been to a *General Council*? Perhaps so. But was the *Conduct safe*, that was given for coming to a *Council*, which they call *General*, to some others before them? No sure, \* *John Hus*, and *Jerome of Prague*, burnt for all their *Safe-Conduct*. And so long as † *Jesuites* write and maintain, That *Faith given is not to be kept with Hereticks*: And the *Church of Rome* leaves this lewd *Doctrine* uncensured (as it hath hitherto done, and no exception put in of force and violence.) A. C. shall pardon us, that we come not to *Rome*, nor within the reach of *Roman Power*, what *freedom of Speech* soever be promised us. For to what end is *Freedom of Speech* on *their* part, || Since they are resolved to alter nothing? And to what end *Freedom of Speech* on *our* part, if after *Speech* hath been free, *Life* shall not?

\* Though I cannot justify all which these two men said, yet these two *Safe-Conducts* being given, that Publick Faith ought not to have been violated.

† Affirmant uno consensu omnes Catholici, debere Hereticis servari

*fidem, sive salvo-conductus concedatur, Jure communi sive speciali. Bec. Dis. Theol. de Fide Hereticis servanda, c. 12. § 5.* But for all this Brag of (*Affirmant uno consensu omnes Catholici*) Becanus shuffles pittifully to defend the *Council of Constance*. For thus he argues: *Fides non est violata Hussio Non à Patribus: Illi enim fidem non dederunt. Non ab Imperatore Sigismundo: Ille enim dedit fidem, sed non violavit. Ibid. § 7.* But all men know that the Emperor was used by the Fathers at *Constance* to bring *Huss* thither. *Sigismundus Hussium Constantium vocat, & missis Literis publicè fide cavet, mense Octob. Anno 1414. Sc. Edit. in 16. Et etiam si Primò graviter tulit Hussi in carcerationem, tamen cum dicerent Fidem Hereticis non esse servandam, non modò remisit Offensionem, sed & primus acerbe in eum pronunciavit. Ibid. This is a mockery.* And Becanus his Argument is easily turn'd upon himself. For if the Fathers did it in curining, that the Emperor should give *Safe-conduct* which themselves meant not to keep, then they broke *Faith*. And if the Emperor knew, they would not keep it, then he himself broke faith, in giving a *Safe-Conduct*, which he knew to be invalid. And as easie is it to answer what Becanus adds to save that Councils Act, which I stay upon it.

*Fides Hereticis data servanda non est, sicut nec Tyrannus, Pirata & ceteris publicis Prædonibus, Sc. Simanca, Instit. Tit. 46. § 51.* And although Becanus in the place above-cited, §. 13. confidently denies that the Fathers at *Constance* decreed, *No faith to be kept with Hereticks*, and cites the words of the Council, *Self. 19.* yet there the very words themselves have it thus: *Posse Concilium eos punire, Sc. etiam si, de salvo-conductu confissi ad locum venerint Judicii, Sc.* And much more plainly *Simanca, Instit. 46. § 52.* *Jure igitur Heretici quidam gravissimo Concilio Constantiensis Judicio legitimè flammâ concremati sunt, quàmvis promissa illi securitas fuisset.* So they are not only *Protestants* which charge the Council of *Constance* with this. Nor can Becanus say as he doth, *Affirmant uno consensu omnes Catholici, fidem Hereticis servandam esse*: For *Simanca* denies it; And he quotes others for it, which A. C. would be loath should not be accounted *Catholicks*. But how faithfully *Simanca* says the one, or Becanus the other, let them take it between them, and the Reader be judge. In the mean time the very Title of the Canon of the Council of *Constance, Sess. 19.* is this: *Quod non obstantibus salvo-conductibus Imperatorum, Regum, Sc. possit per Judicem competentem de Hereticâ pravitate inquiri.*

|| For so much A. C. confesses, p. 45. For if they should give way to the altering of one, then why not of another, and another, and so of all? And the *Trent-Fathers* in a great point of *Doctrine* being amazed, and not knowing what to answer to a Bishop of their own, yet were resolved not to part with their common Error. *Certum tamen erat Doctrinam eam non probare, sed quam antea didicissent firmè tenere, Sc. Hist. Con. Trid. L. 2. p. 277. Edit. Leyd. 1622.*

And yet for all this, A. C. makes no doubt, but that the Roman Church is so far from being Cause of the continuance of the Schism, or hinderance of the Re-union, that it would yet give a free Hearing with most ample *Safe-Conduct*, if any hope might be given, that the *Protestants* would sincerely seek nothing but Truth and Peace. Truly A. C. is very Resolute for the Roman Church, yet how far he may undertake for it, I cannot tell.

NUM. 8.  
A. C. p. 57.

But for my part, I am of the same Opinion for the *continuing* of the *Schism*, that I was for the *making* of it. That is, that it is ill, very ill done of those, whoever they be, *Papists*, or *Protestants*, that give *just Cause* to continue a *Separation*. But for *Free-Hearings*, or *Safe-Conducts*, I have said enough, till that Church do not only *say*, but *do* otherwise. And as for *Truth* and *Peace*, they are in every man's *mouth* with you, and with us; But lay they but half so close to the *hearts* of men, as they are common on their *Tongues*, it would soon be better with *Christendom*, than at this day it is, or is like to be. And for the *Protestants* in general, I hope they seek both *Truth* and *Peace* sincerely. The *Church of England*, I am sure doth, and hath taught me to † *pray for both*, as I most heartily do. But what *Rome* doth in this, if the *World* will not see, I will not Cen-

† Beseeching  
God to inspire  
continually  
the Universal  
Church with

the Spirit of Truth, Unity, and Concord, &c. In the Prayer for the Militant Church. And in the third Collect on Good-Friday.

NUM. 9.  
A. C. P. 57.

And for that, which *A. C.* adds, *That such a free-hearing is more than ever the English Catholics could obtain, though they have often offered, and desired it, and that but under the Princes Word: And that no Answer hath, nor no good Answer can be given.* And he cites *Campion* for it. How far, or how often this hath been asked by the *English Romanists*, I cannot tell, nor what Answer hath been given them. But surely *Campion* was too bold, and so is *A. C.* too, to say \* *Honestum responsum nullum*, no good Answer can be given. For this, I think is a very good Answer; That the *Kings* and the *Church of England* had no Reason to admit of a Publick Dispute with the *English Romish Clergy*, till they shall be able to shew it under the *Seal*, or *Powers of Rome*, That that Church will submit to a *Third*, who may be an *Indifferent Judge* between us and them, or to such a *General Council*, as is after † mentioned. And this is an *Honest*, and I think a full Answer. And without this, all *Disputation* must end in *Clamour*; And therefore the more publick, the worse. Because as the *Clamour* is the greater, so perhaps will be the *Schism* too.

\* *Campion.*  
*Præfat. Rationibus præfixa.*

† §. 26. Nu. 1.

F. Moreover he said, he would ingenuously acknowledge, That the Corruption of Manners in the Romish Church, was not a sufficient Cause to justify their Departing from it.

§. 22.

B. I would I could say, you did as ingenuously repeat, as I did Confess. For I never said, That Corruption of Manners was, or was not a sufficient Cause, to justify their Departure. How could I say this, since I did not grant that they did De-

part,

part otherwise than is \* before expressed? ) There is difference between *Departure*, and *causless Thrusting from you*; For out of the Church is not in your Power (God be thanked) to thrust us: Think on that. And so much I said expressly then, That which I did ingeniously confess, was this, *That Corruption in Manners only, is no sufficient Cause to make a Separation in the Church*; † Nor is it. It is a Truth agreed on by the *Fathers*, and received by *Divines* of all sorts, save by the *Cathari*, to whom the *Donatist*, and the *Anabaptist* after accorded. And against whom || *Calvin* disputes it strongly. And *S. Augustine* \* is plain: *There are bad Fish in the Net of the Lord, from which there must be ever a Separation in Heart, and in Manners; but a corporal Separation must be expected at the Sea-shore, that is, the end of the World.* And the best Fish that are, must not tear and break the *Net*, because the bad are with them. And this is as ingeniously confessed for you as by me. For if *Corruption in Manners* were a just Cause of *Actual Separation* of one Church from another, in that Catholic Body of Christ, the Church of *Rome* hath given as great Cause as any; since (as † *Stapleton* grants) there is scarce any sin that can be thought by Man (*Heresie* only excepted) with which that See hath not been foully stained, especially from eight hundred years after Christ. And he need not except *Heresie*, into which || *Biel* grants it possible the *Bishops* of that See may fall. And \* *Stella* and *Almain* grant it freely, that some of them did fall, and so ceased to be *Heads* of the Church, and left Christ (God be thanked) at that time of his *Vicars* defection, to look to his *Cure* himself.

† *Modo ea quæ ad Cathedram pertinent, recta præcipiant*, S. Hier. Ep. 236.

|| L. 4. Instit. c. 1. § 13, &c.

\* Ep. 48. *A malis piscibus corde semper & moribus separantur*, &c. *Corporalem separationem in litore maris, hoc est, in fine sæculi expectant.*

† *Vix ullum peccatum (sola Hæresi exceptâ) cogitari potest, quo illa Sedes turpiter maculata non fuerit, maxime ab Anno 800. Releſt. Cont. 1. q. 5. Art. 3.*

|| *Biel* in *Can. Miss. Lett.* 23.

\* *Stel* in *S. Luc. c. 22. Almain* in 3. *Sens. d. 24. q. 1. fine.* *Multa sunt Decretales heretica, &c.* And so they erred as *Popes*.

F. But (saith he) beside Corruption of Manners, there were also Errors in Doctrine.

B. This I spake indeed. And can you prove that I spake not true in this? But I added (though here again you are pleased to omit it) *That some of the Errors of the Roman Church were dangerous to Salvation.* For it is not every light Error in *Disputable Doctrine*, and *Points of curious Speculation*, that can be a just Cause of Separation in that *Admirable Body of Christ*, which is his \* Church, or of one Member of it from another. For he gave his *Natural Body* to be rent and torn upon the Cross, that his *Mystical Body* might be One. And

§. 23.

\* Eph. 1. 23.



\* S. Aug. Epist. 50. Et iterum Columbae non sunt qui Ecclesiam dissipant. Accipites sunt, Milvi sunt: Non laniat Columba, &c. S. Aug. tract. 5. in S. John.

And St. \* *Augustine* infers upon it; That he is no way Partaker of Divine Charity, that is an Enemy to this Unity. Now what Errors in Doctrine may give just Cause of Separation in this Body, or the Parts of it one

from another, were it never so easie to determine (as I think it is most difficult) I would not venture to set it down in particular, least in these times of Discord, I might be thought to open a Door for *Schism*; which surely I will never do, unless it be to let it out. But that there are Errors in Doctrine, and some of them such, as most manifestly endanger Salvation, in the Church of Rome, is evident to them that will not shut their Eyes. The Proof whereof runs through the Particular Points, that are between us; and so is too long for this Discourse. Now here A. C. would fain have a Reason given him, Why I did endeavour to shew what Cause the Protestants had to make that Rent or Division, if I did not grant that they made it? Why truly in this reasonable Demand I will satisfy him. I did it partly because I had granted it in the general, that Corruption in Manners was no sufficient Cause of Separation of one Particular Church from another; and therefore it lay upon me, at least to Name in general what was, and partly because he, and his Party will needs have it so, that we did make the Separation: And therefore though I did not grant it, yet amiss I thought it could not be, to declare by way of Supposition, That if the Protestants did at first Separate from the Church of Rome, they had Reason so to do: For A. C. himself confesses, That Error in Doctrine of the Faith is a just Cause of Separation; so just, as that no Cause is just, but that. Now had I leisure to descend into Particulars, or Will to make the Rent in the Church wider, 'tis no hard matter to prove, that the Church of Rome hath erred in the Doctrine of Faith, and dangerously too: And I doubt I shall afterwards descend to Particulars, A. C. his Importunity forcing me to it.

A. C. p. 55.

A. C. p. 56.

F. Which when the General Church would not Reform, it was lawful for Particular Churches to reform themselves.

§. 24.  
NUM. 1.

B. Is it then such a strange thing, that a Particular Church may reform it self, if the General will not? I had thought, and do so still, That in Point of Reformation of either Manners, or Doctrine, it is lawful for the Church since Christ, to do as the Church before Christ did, and might do. The Church before Christ consisted of Jews and Profelytes: This Church came to have a Separation upon a most ungodly Policy of † *Je-roboam's*, so that it never pieced together again. To a Common Council, to reform all, they would not come. Was it not law-ful

† Reg. 12.27.

ful for *Judah* to reform her self, when *Israel* would not joyn ? Sure it was, or else the Prophet deceives me, that says expressly, (a) *Though Israel transgress, yet let not Judah sin.* And St. Jerome (b) expounds it of this very particular Sin of *Hereticie, and Error in Religion.* Nor can you say, that (c) *Israel*, from the time of the *Separation*, was not a *Church*; for there were true Prophets in it; (d) *Elias*, and (e) *Elizæus*, and others; and (f) *Thousands that had not bowed Knees to Baal*: And there was *Salvation* for these; which cannot be in the *Ordinary Way*, where there is no *Church.* And God threatens (g) *to cast them away, to wander among the Nations, and be no Congregation, no Church*: Therefore he had not yet cast them away in *Non Ecclesiam*, into *No-Church.* And they are expressly called *The People of the Lord* in (b) *Jehu's* time, and so continued long after. Nor can you (b) 4 Reg. 9.6. plead, that *Judah* is *your part*, and the *Ten Tribes* ours (as some of you do;) for if that be true, you must grant, that the *Multitude*, and greater number is ours: And where then is *Multitude*, your numerous *Note of the Church*? For the *Ten Tribes* were more than the *Two.* But you cannot plead it. For certainly, if any *Calves* be set up, they are in *Dan*, and in *Bethel*: They are not ours.

Besides; To reform what is amiss in *Doctrine*, or *Manners*, is NUM. 2. as lawful for a *Particular Church*, as it is to publish and promulgate any thing that is *Catholick* in either: And your Question, *Quo Judice?* lies alike against both. And yet, I think it may be proved, that the *Church of Rome*, and that as a *Particular Church*, did promulgate an *Orthodox Truth*, which was not then *Catholickly* admitted in the *Church*; namely, *The Procession of the Holy Ghost from the Son.* If She erred in this Fact, confess Her Error; If She erred not, why may not another *Particular Church* do as She did? A *Learned School-man* of yours faith, She may: \* *The Church of Rome needed not to call the Grecians to agree upon this Truth, since the Authority of Publishing it was in the Church of Rome; especially, since it is lawful for every particular Church to promulgate that which is Catholick.* Nor can you say, he means *Catholick*, as fore-determined by the *Church* in general; for so this Point, when *Rome* added *Filiæque* to the Creed of a General Council, was not. And how the *Grecians* were used in the *After-Council* (such as it was) of *Florence*, is not to trouble this Dispute; But *Catholick* stands there,

(a) Hof. 4. 15.

(b) *Super Hereticis prona intelligentia est.* S. Hieron. *Ibid.*(c) *Non tamen cessavit Deus & populum hunc arguere per Prophetas. Nam ibi extiterunt Magni illi & insignes Prophete Elias & Elizæus, &c.* S. Aug. L. 17. de Civit. Dei, c. 22. *Multitudo ligiosè intra se Dei cultum habebant, &c. De quo numero eorumque Posteris septem illa milia fuisse statuo, qui in Persecutione sub Achabo Deum sibi ab Idololatriâ, immunes reservârunt, nec genua ante Baal flexerunt.* Fran. Monceius, L. 1. de Vit. Aureo, c. 12.

(d) 3 Reg. 17. sub Achabo.

(e) 4 Reg. 3. sub Jehoram filio Achabi.

(f) 3 Reg. 19. 18.

(g) Hof. 9. 17.

\* Non oportuit ad hoc eos vocare, quum Autoritas fuerit publicandi apud Ecclesiam Romanam, præcipue cum unicuique etiam particulari Ecclesie liceat, id quod Catholicum est, promulgare. Alb. Magh. in 1. Dist. 11. A. 9.

there, for that which is so in the *Nature of it*, and *Fundamentally*. Nor can you justly say, That the *Church of Rome* did, or might do this, by the *Pope's Authority* over the *Church*. For, suppose he have that, and that his *Sentence* be *Infallible*, (I say, suppose both, but I give neither) yet neither his *Authority*, nor

\* Non errare, convenit Papa, ut est Caput. Bellar. L. 4. de Rom. Pont. c. 3.

† L. 2. de Christo, c. 21. §. Quando autem. So you cannot find Records of your own Truths, which are far more likely to be kept: But when Errors are crept in, we must be bound to tell the Place, and the Time, and I know not what, of their Beginnings; or else they are not Errors. As if some Errors might not want a Record, as well as some Truth.

his *Infallibility* can belong unto him, as the *Particular Bishop* of that See, but as the \* *Ministerial Head* of the whole Church. And you are all so lodged in this, that † *Bel-larmine* professes, he can neither tell the *Year* when, nor the *Pope* under whom this *Addition* was made. A *Particular Church* then, if you judge it by the *School of Rome*, or the *Practice of Rome*, may publish any thing that is *Catholick*, where the whole Church is *silent*; and may therefore *Reform*

any thing that is not *Catholick*, where the whole Church is *negligent*, or will not.

NUM. 3. But you are as jealous of the Honour of *Rome*, as † *Capellus* is; who is angry with *Baronius*, about certain *Canons* in the second *Milevitane Council*; and saith, That he considered not of what *Consequence* it was, to grant to *Particular Churches* the Power of making *Canons of Faith*, without consulting the *Roman See*, which (as he saith, and you with him)

was never lawful, nor ever done. But suppose this were so, my Speech was not, *Not Consulting*, but in Case of *Neglecting*, or *Refusing*: Or when the difficulty of *Time* and *Place*, or other *Circumstances*, are such, that a || *General Council* cannot be called, or not convene. For that the *Roman See* must be consulted with, before any *Reformation* be made; First, most certain it is, *Capellus* can never prove: And Secondly, as certain,

that were it proved and practised, we should have no *Reformation*: For it would be long enough before the *Church* should be cured, if that *See* alone should be her *Physitian*, which, in truth, is her *Disease*.

NUM. 4. Now if, for all this, you will say still, that a *Provincial Council* will not suffice, but we should have born with Things, till the time of a *General Council*: First, 'Tis true, a *General Council*, free and entire, would have been the best Remedy, and most able for a *Gangrene* that had spread so far, and eaten so deep into *Christianity*. But what? Should we have suffered this *Gangrene* to endanger Life and all, rather than be cured in time, by a *Physitian* of a weaker Knowledge, and a less able Hand?

|| Rex confitetur se vocasse Concilium tertium Toletanum; Quia decursis retro temporibus Hæresis imminens in tota Ecclesia Catholica agere Synodica Negotia denegabat, &c. Concil. Toletan. tertium. Can. 1.

Hand? Secondly, We live to see since, if we had stayed and expected a *General Council*, what manner of one we should have had, if any. For that at *Trent* was neither *general*, nor *free*. And for the *Errors* which *Rome* had contracted, it *confirmed* them, it *cured* them not. And yet I much doubt, whether ever that *Council* (such as it was) would have been called, if some *Provincial* and *National Synods* under *Supreme* and *Regal Power*, had not first set upon this great work of *Reformation*; Which I heartily wish had in all places been as *Orderly* and *Happily* pursued, as the Work was *right Christian* and *good* in it self. But humane Frailty, and the Heats and Distempers of men, as well as the Cunning of the Devil, would not suffer that. For even in this sense also, *The Wrath of man doth not accomplish the will of God*, S. James the 1. But I have learned not to reject the Good, which God hath wrought, for any Evil which men may fasten to it.

S. James 1.  
20.

And yet if for all this, you think 'tis better for us to be blind, than to open our own eyes; let me tell you, very *Grave* and *Learned Men*, and of your own *Party*, have taught me, That when the *Universal Church* will not, or for the *Iniquities* of the *Times*, cannot obtain and settle a *free general Council*, 'tis lawful, nay sometimes necessary, to *Reform* gross *Abuses* by a *National*, or a *Provincial*. For, besides *Alb. Magnus*, whom I quoted \* before, *Gerson*, the *Learned* and *devout Chancellor* of \* §. 24. Nu. 2. *Paris* tells us plainly: † That he will not deny, but that the *Church* may be reformed by parts. And that this is necessary, and that to effect it, *Provincial Councils* may suffice; and in some things *Diocesan*. And again, || Either you should reform all estates of the *Church* in a *General Council*, or command them to be reformed in *Provincial Councils*. Now *Gerson* lived about two hundred years since. But this *Right of Provincial Synods*, that they might decree in *Causes of Faith*, and in *Cases of Reformation*, where *Corruptions* had crept into the *Sacraments of Christ*, was practised much above a thousand years ago by many, both *National* and *Provincial Synods*. For the \* Council at *Rome* under *Pope Sylvester*, An. 324. condemned *Photinus* and *Sabellius*. (And their *Heresies* were of high Nature against the *Faith*.) The † Council at *Gangra* about the same time condemned *Eustathius* for his condemning of *Marriage* as unlawful. The || first Council at *Carthage*, being a *Provincial*, condemned *Rebaptization*, much about the year 348. The \* Provincial Council at *Aquileia* in the year 381. in which S. *Ambrose* was present, condemned *Palladius* and *Secundinus* for embracing the *Arrian Heresie*. The † second Council of Car-

NUM. 5.

\* Nolo tamen dicere, quin in multis partibus possit Ecclesia per suas partes reformari. Imò hoc necesse esset, sed ad hoc agendum sufficerent Concilia Provincialia, &c. Gerson. Traict de Gen. Concilia-nus obedientia, par. 1. pag. 222. F.  
|| Omnes Ecclesia status aut in Generali Concilio reformetis, aut in Conciliis Provincialibus reformari mandetis. Gerson. Declarat. Defectuum Virorum Ecclesiasticorum, par. 1. pag. 209. B.

\* Concil.  
Rom. 2. sub  
Sylvestro.

† Concil.  
Gang. Can. 1.

|| Con. Carth.  
1. Can. 1.

\* Con. Aqui-  
liensis

† Con. Carth.  
2. Can. 1.



thage handled and decreed the *Belief and Preaching of the Trinity*; And this a little after the year 424.

\* *Quædam de causis fidei, unde nunc Questio Pelagianorum imminet, in hoc Cætu sanctissimo primitus tractentur* &c. Aurel. Carthaginensis in Præfat. Conc. Milevit. apud Caranzam.

† Conc. Auraisican 2. Can. 1, 2, &c.

|| Conc. Tolet. 3.

\* *Quæ omnia in aliis Symbolis explicite tradita non sunt, Concil. Tolet. 4. Can. 1.*

† *Statuimus, ut saltem semel in Anno à Nobis Concilium celebretur, ita tamen, ut si Fidei Causa est, aut qualibet alia Ecclesiæ communis, Generalis Hispaniæ. & Galliciæ Synodus celebretur, &c. Concil. Tolet. 4. Can. 3.*

|| S. 24. Nu. 2.

\* *The Institution of a Christian man: Printed An. 1534.*

† *In Synodo Londinensi, Sess. 8. Die Veneris, 29. Januarii An. 1562.*

|| And so in the Reformation under Herckiah, 2 Chron. 29. and under Josiah, 4 Reg. 23. And in the time of Reccare-dus King of Spain, the Reformation there proceeded thus: *Quum gloriosissimus Princeps omnes Regiminis sui Pontifices in unum convenire mandasset, &c. Concil. Tolet. 3. Can. 1. Cum convenissemus Sacerdotes Domini apud urbem Toletanum, ut Regis imperio atque iussis commo-niri, &c. Concil. Tolet. 4. in princ. apud Caranzam.* And both these Synods did treat of Matters of Faith.

The \* *Council of Milevis in Africa*, in which S. Augustine was present, condemned the whole Course of the *Herese of Pelagius*, that great and bewitching *Herese*, in the year 416. The † *second Council at Orange*, a *Provincial* too, handled the great Controversies about *Grace and Free-will*, and set the Church right in them, in the year 444. The || *third Council at Toledo* (a *National* one) in the year 589. determined many things against the *Arrian Herese*, about the very *Prime Articles of Faith*, under fourteen several *Anathema's*. The *fourth Council at Toledo* did not only handle *Matters of Faith* for the *Reformation* of that People, \* *but even added also some things to the Creed*, which were not expressly deliver'd in former *Creeds*. Nay the *Bishops* did not only practice this, to Condemn *Heresies* in *National* and *Provincial Synods*, and so *Reform* those several Places, and the Church it self by parts: But they did openly challenge this as their *Right and Due*, and that without any leave asked of the *See of Rome*. For in this *Fourth Council of Toledo* † They Decree, *That if there happen a Cause of Faith to be settled, a General, that is, a National Synod of all Spain and Galicia shall be held thereon.* And this in the year, 643. Where you see, it was

then *Catholick Doctrine* in all *Spain*, That a *National Synod* might be a *Competent Judge* in a *Cause of Faith*. And I would fain know, what *Article of the Faith* doth more concern all *Christians* in general, than that of *Filioque*? and yet the *Church of Rome* her self made that Addition to the *Creed* without a *General Council*, as I have shew'd || *already*. And if this were practised so often, and in so many places, why may not a *National Council of the Church of England* do the like? as She did. For, She cast off the *Pope's Usurpation*, and as much as

in her lay, restored the *King* to his right. That appears by a \* *Book* subscribed by the *Bishops* in Henry the Eighth's time; And by the † *Records* in the *Arch-bishops Office*, orderly kept, and to be seen. In the *Reformation* which came after, our || *Princes* had their parts, and the *Clergy* theirs. And to these Two principally the *Power and Direction* for *Reformation* belongs. That our *Princes* had their parts, is manifest by their *Calling together* of the *Bishops*, and others of the *Clergy*, to consider of that which might

might seem worthy *Reformation*. And the *Clergy* did their part: For being thus called together by *Regal Power*, they met in the *National Synod* of Sixty two. And the *Articles* there agreed on, were afterwards confirmed by *Acts of State*, and the *Royal Assent*. In this *Synod* the *Positive Truths* which are delivered, are more than the *Polemicks*. So that a meer *Calumny* it is, That we profess only a *Negative Religion*. True it is, and we must thank *Rome* for it, our *Confession* must needs contain some *Negatives*. For we cannot but deny that *Images are to be adored*. Nor can we admit *Maimed Sacraments*. Nor grant *Prayers in an unknown Tongue*. And in a corrupt *Time*, or *Place*, 'tis as necessary in *Religion* to deny *Falshood*, as to assert, and vindicate *Truth*. Indeed this latter can hardly be well and sufficiently done, but by the former; an *Affirmative Verity* being ever included in the *Negative* to a *Falshood*. As for any *Error* which might fall into this (as any other *Reformation*) if any such can be found, then I say, and 'tis most true: *Reformation*, especially in *Cases of Religion*, is so difficult a *Work*, and subject to so many *Pretensions*, that 'tis almost impossible but the *Reformers* should step too far, or fall too short, in some smaller things or other, which in regard of the far greater benefit coming by the *Reformation* it self, may well be passed over, and born withal. But if there have been any wilful, and gross *Errors*, not so much in *Opinion*, as in *Fact*, (\* *Sacriledge* too often pretending to reform *Superstition*) that's the *Crime* of the *Reformers*, not of the *Reformation*; and they are long since gone to God to answer it, to whom I leave them.

\* Quisquis occasione hujus Legis, quam Reges terræ Christo servientes ad emendandam

vestram impietatem promulgaverunt, res proprias vestras cupide appetit, displicet nobis. Quisquis denique ipsas res pauperum, vel Basilicas Congregationum, &c. non per Justitiam, sed per Avaritiam tenet, displicet nobis. S. Aug. Epist. 48. versus finem.

But now before I go off from this Point, I must put you in NUM. 6. remembrance too, That I spake at that time (and so must all that will speak of that Exigent) of the *General Church* as it was for the most part forced under the Government of the *Roman See*. And this you understand well enough: For in your very next Words you call it the *Roman Church*. Now I make no doubt, but that as the *Universal Catholick Church* would have reformed her self, had she been in all parts freed of the *Roman Yoke*: So while she was for the most in these *Western Parts* under that *Yoke*, the *Church of Rome* was, if not the *Only*, yet the *Chief Hinderance of Reformation*. And then in this sense, it is more than clear, That if the *Roman Church* will neither *Reform*, nor suffer *Reformation*, it is lawful for any other *Particular Church* to *Reform* it self, so long as it doth it

\* And this Particular Church may be peaceably and orderly, and keeps it self to the Foundation, and free from \* *Sacriledge*.

do, but not a Schism. For a Schism can never be peaceable, nor orderly, and seldom free from *Sacriledge*. Out of which respects, (it may be) as well as for the grievousness of the Crime, S. Aug. calls it *Sacrilegium Schismatis*, L. 1. de Bapt. cont. Donat. c. 8. For usually they go together.

F. I asked Quo Judice, did this appear to be so? Which Question I asked, as not thinking it Equity, that Protestants in their own Cause should be Accusers, Witnesses, and Judges of the Roman Church.

§. 25.  
NUM. 1.

B. You do well to tell the reason now, why you asked this Question; For you did not discover it at the Conference: if you had, you might then have received your Answer. It is most true: No man in common Equity ought to be suffered to be Accuser, Witness, and Judge in his own Cause. But is there not as little Reason, and Equity too, that any man that is to be accused, should be the Accused, and yet Witness, and Judge in his own Cause? If the first may hold, no man shall be Innocent; and if the last, none will be Nocent. And what do we here with [in their own Cause against the Roman Church?] Why? Is it not your own too, against the Protestant Church? And if it be a Cause common to both, as certain it is, then neither Part alone may be Judge: If neither alone may judge, then either they must be judged by a \* Third which stands indifferent to both, and that is the Scripture; or if there be a jealousy or Doubt of the Sense of the Scripture, they must either both repair to the Exposition of the Primitive Church, and submit to that; or both call, and submit to a General Council, which shall be lawfully called, and fairly, and freely held with indifferency to all Parties; And that must judge the Difference according to Scripture, which must be their Rule as well as Private Mens.

\* §. 21. Num.  
9.

NUM. 2.  
A. C. p. 58.

And here after some loud Cry against the Pride and Insolent madness of the Protestants, A. C. adds, That the Church of Rome is the Principal, and Mother-Church: And that therefore, though it be against common Equity, that Subjects and Children should be Accusers, Witnesses, Judges, and Executioners against their Prince and Mother in any case: yet it is not absurd, that in some cases, the Prince or Mother may Accuse, Witness, Judge, and if need be, execute Justice, against unjust and rebellious Subjects, or evil Children. How far forth Rome is a Prince over the whole Church, or a Mother of it, will come to be shewed at after. In the mean time, though I cannot grant her to be either, yet let's suppose her to be both, that A. C's Argument may have all the strength it can have. Nor shall it force me (as plausible as it seems) to weaken the just Power of Princes  
over

over their *Subjects*, or of *Mothers* over their *Children*, to avoid the shock of this Argument. For though *A. C.* may tell us, 'tis not absurd in some Cases; yet I would fain have him name any one *Moderate Prince* that ever thought it just, or took it upon him to be *Accuser*, and *Witness*, and *Judge* in any Cause of moment against his *Subjects*, but that the *Law* had Liberty to *Judge* between them. For the great Philosopher tells us, \* *That the Chief Magistrate is Custos juris, the Guardian and keeper of the Law; and if of the Law, then both of that Equity and Equality which is due unto them that are under him.* And even *Tiberius* himself, in the Cause of *Silanus*, when *Dolabella* would have flatter'd him into more power than in wisdom he thought fit then to take to himself, he put him off thus: No, † *the Laws grow less where such Power enlarges. Nor is absolute Power to be used, where there may be an orderly proceeding by Law.* And for || *Parents*, 'tis true, when *Children* are young, they may chastise them without other *Accuser*, or *Witness*, than themselves, and yet the children are to give them reverence. And 'tis presumed that natural affection will prevail so far with them, that they will not punish them too much. For all experience tells us (almost to the loss of *Education*) they \* *punish* them too little, even when there is cause. Yet when *Children* are grown up, and come to some full use of their own *Reasons*, the *Apostles Rule* is † *Colos. 3: Parents, provoke not your Children.* And if the *Apostle* prevail not with froward *Parents*, there's a *Magistrate*; and a *Law* to relieve even a son against || *unnatural Parents*: as it was in the Case of *T. Manlius* against his over-Imperious Father. And an express *Law* there was among the *Jews*, \* *Deut. 21.* when *Children* were grown up and fell into great extremities, that the *Parents* should then bring them to the *Magistrate*, and not be too busie in such cases with their own Power. So suppose *Rome* be a *Prince*, yet her *Subjects* must be try'd by *Gods Law*, the *Scripture*: and suppose her a *Mother*; yet there is, or ought to be *Remedy* against her for her *Children* that are grown up, if she forget all good *Nature*, and turn *Stepdame* to them.

Well; the Reason why the *Jesuit* asked the Question, *Quo* NUM. 3. *Judice?* Who should be Judge? He says was this; Because there's no equity in it, that the *Protestants* should be Judges

in

\* *Est ὁ ἀρχὸν φύλαξ τῆς δίκης; οἱ δὲ τῆς δίκης; οἱ δὲ τῆς δίκης, Arist. Eth. c. 6.*

† *Minni Jura quoties gliscat Potestas, nec utendum Imperio, ubi Legibus agi possit. Tacit. L. 3. Annal.*

|| *Heb. 12. 9.*

\* *God used Samuel as a Messenger against Eli for his over-much indulgence to his sons, 1 Sam. 3. 13. And yet Samuel himself committed the very same fault concerning his own sons, 1 Sam. 8. 3. 5. And this Indulgence occasioned the Change of the Civil Government, as the former was the loss of the Priesthood.*

† *Colos. 3. 21.*

|| *Crimini ei Tribunus inter cetera dabat, quod filium juvenem nullius probri compertum, extorrem urbe, domo, penis, foro, luce, congressu aequalium prohiberem, in opus servile, propè in carcerem, atque in angustulum dederit. Liv. dec. 1. l. 7.*

\* *Deut. 21. 19.*



A. C. p. 57. in their own Cause. But now upon more Deliberation A. C. tells us (as if he knew the Jesuit's mind as well as himself, as sure I think he doth) *That the Jesuit directed this Question chiefly against that speech of mine, That there were Errors in Doctrine of Faith, and that in the General Church, as the Jesuit understood my meaning.* The Jesuit here took my Meaning right. For I confess I said there were *Errors in Doctrine*, and dangerous ones too, in the *Church of Rome*. I said likewise, that when the *General Church* could not, or would not *Reform* such, it was lawful for *Particular Churches* to *Reform* themselves. But then I added, *That the General Church (not universally taken, but in these Western parts) fell into those Errors, being swayed in these latter Ages by the predominant Power of the Church of Rome, under whose Government it was for the most part forced.* And all men of understanding know how oft, and how easily an *Over-potent Member* carries the whole with it, in any *Body, Natural, Politick, or Ecclesiastical*.

NUM. 4.  
A. C. p. 57.

Yea but A. C. tells us, *That never any Competent Judge did so censure the Church; And indeed, that no Power on Earth, or in Hell it self, can so far prevail against the General Church, as to make it err generally in any one Point of Divine Truth, and much less to teach any thing by its full Authority to be a Matter of Faith, which is contrary to Divine Truth expressed, or involved in Scriptures rightly understood. And that therefore no Reformation of Faith can be needful in the General Church, but only in Particular Churches.* And for proof of this he cites S. Mat. 16. and 28. S. Luk. 22. S. John 14. and 16. In this troublesome and quarrelling Age, I am most unwilling to meddle with the Erring of the Church in general. The Church of England is content to pass that over. And though \* She tells us, *That the Church of Rome hath Erred even in matters of Faith; yet of the Erring of the Church in general She is modestly silent.* But since A. C. will needs have it, That the whole Church did never generally Err in any one Point of Faith, he should do well to *Distinguish*, before he be so peremptory. For if he mean no more than *that the whole Universal Church of Christ cannot universally Err in any one Point of Faith simply necessary to all mens salvation*, he fights against no *Adversary*, that I know, but his own Fiction. For the most

† Si demus errare non posse Ecclesiam in rebus ad salutem necessariis, hic sensus noster est: Idem hoc esse, quia abdicatione omni sua Sapientia, a Spiritu Sancto doceri se per Verbum Dei patitur. Calv. L. 4. Inst. c. 8. §. 13. And this also is our sense. Vide sup. §. 21. Nu. 3.

† *Learned Protestants* grant it. But if he mean, that the whole Church cannot Err in any one Point of *Divine Truth in general*, which though by sundry Consequences deduced from the *Principles*, is yet made a *Point of Faith*, and may prove dangerous to the *Salvation* of some, which believe it, and

and practise after it, (as his Words seem to import) especially, if in these the Church shall presume to determine without her proper Guide, the *Scripture*, as \* *Bellarmino* says, She may, and yet not Err. Then perhaps it may be said, and without any wrong to the *Catholick Church*, that the *Whole Militant Church* hath erred in such a Point of *Divine Truth* and of *Faith*. Nay, *A. C.* confesses expressly in his very next Words, *That the Whole Church may at some time not know all Divine Truths, which afterwards it may learn by Study of Scripture, and otherwise.* So then in *A. C.*'s Judgment, the *Whole Militant Church* may at some time not know all Divine Truths. Now that which knows not all, must be ignorant of some; and that which is ignorant of some, may possibly err in one Point or other: The rather, because he confesses the knowledge of it must be got by *Learning*; and *Learners* may mistake and err; especially where the *Lesson* is Divine Truth out of *Scripture*, out of *Difficult Scripture*. For were it of plain and easie *Scripture* that he speaks, the *Whole Church* could not at any time be without the knowledge of it. And for ought I yet see, the *Whole Church Militant* hath no greater Warrant against *Not erring in*, than against *Not knowing of* the Points of Divine Truth. For in *St. John* 16. There is as large a Promise to the Church of knowing all Points of Divine Truth, as *A. C.* or any *Jesuit* can produce for Her *Not erring in* any. And if She may be ignorant, or mistaken, in learning of any Point of Divine Truth: Doubtless in that *state of Ignorance* she may both Err, and teach her Error, yea and teach that to be *Divine Truth*, which is not: Nay, perhaps teach that as a *Matter of Divine Truth*, which is contrary to *Divine Truth*; Always provided it be not in any Point *simply Fundamental*, of which the *Whole Catholick Church* cannot be Ignorant, and in which it cannot Err, as hath \* *before* been proved.

As for the Places of *Scripture* which *A. C.* cites to prove that the *Whole Church* cannot Err Generally in any one Point of Divine Truth, be it Fundamental or not, they are known Places all of them, and are alledged by *A. C.* three several times in this short Tract, and to three several purposes. Here, to prove, That the *Universal Church* cannot Err. Before this, to prove, that the *Tradition of the present Church* cannot Err. After this to prove, that the *Pope* cannot Err. He should have done well to have added these Places a fourth time, to prove that *General Councils* cannot Err. For so doth both \* *Stapleton* and \* *Staple*. *Releff.* † *Bellarmino*. Sure *A. C.* and his Fellows are hard driven, when they must fly to the same Places for such different purposes. For a *Pope* may Err, where a *Council* doth not; and a *General Council* may Err, where the *Catholick Church* cannot. And therefore

\* *Nostra sententia est, Ecclesiam absolute non posse errare, nec in rebus absolute necessariis, nec in aliis quae credenda vel facienda nobis proponit, sive habeantur expresse in Scripturis, sive non.* Bellar. L. 3. de Eccl. Mil. c. 14. § 5. A. C. p. 58.

S. John 16. 15.

\* §. 21. N. 5.

NUM. 5.

A. C. p. 57.

A. C. p. 57.

A. C. p. 53.

A. C. p. 58. &

73.

\* *Staple*. *Releff.*

pref. ad Le-

ctorem.

† Bellar. L. 2.

de Concil. c. 2.

S. Matth. 16.  
18.

\* *Pugnare potest, Expugnari non potest,*  
S. Aug. L. de  
Symb. ad Ca-  
tecum. c. 6.  
† Bellar. L. 3.  
de Eccl. Milit.  
c. 13. §. 1. &c.

therefore it is not likely that these Places should serve alike for all. The first Place is Saint *Matthew* 16. There Christ told Saint *Peter*, and we believe it most assuredly, *That Hell-Gates shall never be able to prevail against his Church.* But that is, That they shall not prevail to make the *Church Catholick* Apostatize, and fall quite away from Christ, or Err in *absolute Fundamentals*, which amounts to as much. But the Promise reaches not to this, that the Church shall never Err, no not in the lightest matters of *Faith*. For it will not follow: *Hell-Gates shall not prevail against the Church; Therefore Hellish Devils shall not tempt, or assault, and batter it.* And thus Saint \* *Augustine* understood the Place. *It may fight* (yea and be wounded too) *but it cannot be wholly overcome.* And *Belarmine* himself applies it to prove, † That the Visible Church of Christ cannot *descere*, Err so, as quite to fall away. Therefore in his Judgment, this is a true, and a safe Sense of this Text of Scripture. But as for not Erring at all, in any Point of *Divine Truth*, and so making the Church absolutely *Infallible*, that's neither a true, nor a safe Sense of this Scripture. And 'tis very remarkable, that whereas this *Text* hath been so much beaten upon by Writers of all sorts, there is no one *Father of the Church* for twelve hundred years after Christ (the *Counterfeit* or *Partial Decretals* of some *Popes* excepted) that ever concluded the *Infallibility* of the Church out of this Place: but her *Non-deficiency*, that hath been, and is justly deduced hence. And here I challenge *A.C.* and all that Party to shew the Contrary if they can. The next Place of Scripture is Saint *Matthew* 28.

S. Matth. 28.  
21.

\* S. Hil. in *Psal.* 124. *Prosp.* L. 2. de  
vocat. *Gent.* c. 2.  
Leo Ser. 2. de *Resur. Dom.* c. 3. & *Ep.*  
31. *Isidor.* in *Jos.* 12.  
† In omnibus quæ Ministris suis com-  
miste exequenda, S. Leo, *Epist.* 91. c. 2.

*The Promise of Christ that he will be with them to the end of the World.* But this in the general Voice of the \* *Fathers of the Church* is a Promise of *Assistance* and *Protection*, not of an *Infallibility* of the Church. And † *Pope Leo* himself enlarges this Presence and Providence of Christ to all those things, which

he committed to the Execution of his Ministers. But no word of *Infallibility* is to be found there. And indeed since *Christ*, according to his Promise, is present with his *Ministers* in all these things, and that one and a Chief of these *All*, is the Preaching of his Word to the People; It must follow, That *Christ* should be present with all his *Ministers* that Preach his Word, to make them *Infallible*; which daily *Experience* tells us, is not so. The third Place urged by *A.C.* is St. *Luke* 22.. Where the *Prayer* of Christ will effect no more than his *Promise* hath performed; neither of them implying an *Infallibility* for, or in the Church against, all *Errors* whatsoever. And this almost all his own side confess is spoken either of St. *Peter's* Person only, or of him and his *Successors*

S. Luke 22.32.

\* both

\* *both*. Of the Church it is not spoken, and therefore cannot prove an *Unerring Power* in it. For how can that Place prove, the Church cannot Err, which speaks not at all of the Church? And 'tis observable too, that when the *Divines of Paris* Expounded this Place, That Christ here prayed for St. Peter, as he represented the *Whole Catholick Church*; and obtained for it, that the Faith of the Catholick Church, *nunquam deficeret*, should never so err, as quite to fall away; † Bellarmine is so stiff for the Pope, that he says expressly, *This Exposition of the Parisians is false*, and that this Text cannot be meant of the *Catholick Church*. Not be meant of it? Then certainly it ought not to be alledged as Proof of it, as here it is by A.

C. The fourth Place named by A. C. is St. John 14. And the consequent Place to it, St. John 16. These Places contain another Promise of Christ, concerning the Coming of the *Holy Ghost*. Thus: *That the Comforter shall abide with them for ever. That this Comforter is the Spirit of Truth. And, That this Spirit of Truth will lead them into all Truth.* Now this Promise, as it is applied to the Church, consisting of all Believers which are, and have been, since Christ appeared in the Flesh, including the Apostles, is † *Absolute*, and without any *Restriction*. For the *Holy Ghost* did lead them *into all Truth*; so that no Error was to be found in *that Church*. But, as it is applicable to the *whole Church*

*Militant*, in all succeeding Times, so the Promise was made with a *Limitation*; || namely, that the *Blessed Spirit* should abide with the Church for ever, and lead it into all Truth; but not simply into all *Curious Truth*, no not in or about the *Faith*; but into all *Truth necessary to Salvation*. And against this Truth

the *Whole Catholick Church* cannot err, keeping her self to the Direction of the Scripture, as Christ hath appointed her. For in this very Place where the Promise is made, That the *Holy Ghost shall teach you all things*, 'tis added, that *He shall bring all things to their Remembrance*. What? Simply, all things? No: But *all things which Christ had told them*; St. John 14. So there is a *Limitation* put upon the Words by Christ himself. And if the Church will not err, it must not ravel Curiously into *Unnecessary Truths*, which are out of the Promise; nor follow any other Guide than the *Doctrine* which Christ hath left behind him, to govern it. For if it will come to the End, it must keep in the Way. And Christ, who promised the Spirit should lead, hath no where promised, that it shall follow its Leader into all Truth; and, at least, not *Infallibly*, unless you will Limit, as before. So, no one

\* Bellarm. L. 4. de Rom. Pont. c. 3. §. Est igitur tertia. He understood the place of both St. Peter and his Successors.

† Quæ Expositio falsa est, Prima quia, &c. Bellarm. ibid. §. 2. And he says, 'tis false, because the Parisians expounded it of the Church only. Volant enim pro solâ Ecclesiâ esse oratum, Ibid. §. 1.

A. C. p. 37. Joh. 14. 16, 17. Joh. 16. 13.

† Field, L. 4. de Ecclef. c. 2. free from all Error and Ignorance of Divine Things.

|| And Theodoret proceeds farther, and says, Neque divini Prophetæ, neque mirabiles Apostoli omnia præsciverunt. Quæcumque enim expediebant, ea illis significavit gratia Spiritûs. Theod. in 1 Tim. 3. v. 14, 15.

Joh. 14. 26.



of these places can make good A.C's Assertion, *That the whole Church cannot err Generally in any one Point of Divine Truth.* In

\* §. 21. Num. 5. *Absolute Foundations* \* She cannot : In *Deductions* and *Superstructures* She may.

NUM. 6. Now, to all that I have said concerning the *Right which Particular Churches have to Reform themselves*, when the *General Church cannot for Impediments*, or will not for *Negligence*, which I have proved at large \* before ; all the An-

\* §. 24. Num. 1, 2, &c. Answer that A.C. gives, is, First, *Quo Jndice ?* Who shall be

† *Si de modica Quæstione Disceptatio esset, nonne oporteret in Antiquissimas recurrere Ecclesias in quibus Apostoli conversati sunt, & ab iis de præsentis Quæstione sumere quod certum & liquidum est ? Quid autem si neque Apostoli quidem Scripturas reliquissent nobis, nonne oportebat Ordinem sequi Traditionis ?* &c. Irenæus L. 8. advers. Hæres. c. 4.

Judge ? And that shall be the *Scripture*, and the \* *Primitive Church*. And by the *Rules* of the one, and to the *Integrity* of the other, both in *Faith* and *Manners*, any *Particular Church* may safely *Reform* it self.

NUM. 7. Secondly, *That no Reformation in Faith can be needful in the General Church, but only in Particular Churches.* In which Case

A.C.p. 58. also (he saith) *Particular Churches may not take upon them to Judge and Condemn others of Errors in Faith.* Well, how far forth *Reformation*, even of *Faith*, may be necessary in the *General Church*, I have expressed \* already. And for *Particular Churches*, I do not say, that they must take upon them to Judge or Condemn others of Error in Faith. That which I say, is,

\* §. 25. Num. 4. They may *Reform themselves*. Now I hope, to *Reform themselves*, and to *Condemn others*, are two different Works ; unless it fall out so, that by *Reforming themselves*, they do, by *Consequence*, *Condemn* any other, that is guilty in that Point, in which they *Reform themselves* : And so far to Judge and Condemn others, is not only lawful, but necessary. A Man that lives *Religiously*, doth not by and by sit in Judgment, and *Condemn* with his Mouth all *Prophane Livers* : But yet, while he is silent, his very Life *Condemns* them. And I hope, in this way of *Judicature*, A.C. dares not say, 'tis unlawful for a particular Church, or Man, to *Condemn* another. And farther ; Whatsoever A.C. can say to the contrary, there are divers Cases, where *Heresies* are known, and notorious, in which it will be hard to say (as he doth) That one *Particular Church* must not Judge or Condemn another ; so far forth, at least, as to abhor, and protest against, the *Heresie* of it.

NUM. 8. Thirdly, if one *Particular Church* may not Judge or Condemn another, what must then be done, where Particulars need *Reformation* ? What ? Why then A.C. tells us, *That Particular Churches must, in that Case (as Irenæus intimateth) have Recourse to the Church of Rome, which hath more powerful Principality,*

A.C.p. 58. and

and to \* her Bishop, who is chief Pastor of the whole Church, as being St. Peter's Successor, to whom Christ promised the Keys, St. Mat. 16. for whom he prayed, that his Faith might not fail, St. Luke 22. And whom he charged to feed and govern the whole Flock, St. John 21. And this (A. C. tells us) he shall never refuse to do in such sort, as that this Neglect shall be a Just Cause for any Particular Man, or Church, under Pretence of Reformation in Manners, or Faith; to make a Schism, or Separation from the Whole General Church.

Well; First, you see where A. C. would have us. If any Particular Churches differ in Points of Divine Truth, they must not Judge, or Condemn each other (saith he.) No, take heed of that in any case; That's the Office of the Universal Church. And yet he will have it, That Rome, which is but a Particular Church, must and ought to Judge all other Particulars.

Secondly, He tells us, this is so; Because the Church of Rome hath more Powerful Principality, than other Particular Churches; and that her Bishop is Pastor of the whole Church. To this I answer, That it is most true indeed, the Church of Rome hath had, and hath yet, more Powerful Principality, than any other Particular Church: But She hath not this Power from Christ. The Roman Patriarch, by Ecclesiastical Constitutions, might, perhaps, have a Primacy of Order: But for Principality of Power, the Patriarchs were as even, as equal, as the \* Apostles were before them. The Truth is, this more Powerful Principality the Roman Bishops † got under the Emperors, after they became Christians; and they used the matter so, that they grew big enough to oppose; nay, to depose the Emperors, by the same Power which they had given them. And after this, other Particular Churches; especially here in the West, submitted themselves to them, for Succour and Protection's sake. And this was one main Cause which swelled Rome into this more Powerful Principality; and not any Right given by Christ, to make that ‖ Prelate, Pastor of the whole Church. I know Bellarmine makes much ado about it, and will needs fetch it out of \* St. Augustine; who says, indeed, That in the Church of Rome there did always flourish

believed by me. For St. Cyprian hath told me long since, that Episcopatus Unus est (for as much as belongs to the Calling) as well as Apostolatus, L. de simp. Prælato.

† § 23. Num. 12.

‖ Lib. 1. de Rom. Pont. c. 9. §. Augustinus Epistolâ.

S. Aug. Epist. 162. In Romanâ Ecclesiâ semper Apostolica Cathedra viguit Principatus.

\* And after, he saith, p. 58. That the Bishop of Rome is, and ought to be, the Judge of particular Churches in this Case.

\* Summa Potestas Ecclesiastica non est data solum Petro, sed etiam aliis Apostolis. Omnes enim poterant dicere illud S. Pauli: Sollicitudo omnium Ecclesiarum, &c. 2 Cor. 11. 28. Bellarm. L. 1. de Rom. Pont. c. 9. §. Respondeo Pontificatum. Where then is the difference between St. Peter, and the rest? In this, saith Bellarmine, Ibid. Quia hæc Potestas data est Petro, ut Ordinario Pastori, cui perpetuo succederetur; Aliis vero tanquam Delegatis, quibus non succederetur. This is handsomely said, to Men ease of Belief. But that the Highest Power Ecclesiastical, confessed to be given to the other Apostles, as well as to St. Peter, was given to St. Peter only, as to an Ordinary Pastor, whose Successors should have the same Power, which the Successors of the rest should not have, can never be proved out of Scripture. Nay (I will give them their own Latitude) it can never be proved by any Tradition of the whole Catholick Church. And till it be proved, Bellarmine's handsome Expression cannot be

NUM. 9.

NUM. 10.

the *Principality of an Apostolick Chair*: Or, if you will, the *Apostolick Chair*, in Relation to the *West* and *South* parts of the Church, all the other *four Apostolick Chairs* being in the *East*. Now this no Man denies, that understands the state and story

\* Quia Opinio invaluit fundatam esse hanc Ecclesiam à S. Petro; Itaq; in Occidente Sedes Apostolica Honoris causa vocabatur. Calv. L. 4. c. 6. §. 16.

† Princeps Ecclesie, S. Hilar. l. 5. de Trin. Prin. And he speaks of a Bishop in general. Greg. Nazianz. Orat. 17. Ascribuntur Episcopo Divinita, & Imperium, Thronus, & Principatus ad regimen Animarum. Et totum dicitur, hujusmodi Imperium. And he also speaks of a Bishop, Greg. Nazianz. Orat. 20. Nor were these any Titles of pride in Bishops then. For S. Greg. Nazianzen who challenges these Titles to himself, Orat. 17. was so devout, so mild, and so humble, that rather than the Peace of the Church should be broken, he freely resigned the Great Patriarchate of Constantinople, and retired; and this in the First Council of Constantinople, and the Second General.

of the Church. And \* Calvin confesses it expressly. Nor is the Word *Principatus* so great, nor were the *Bishops* of those times so little, as that *Principes* and *Principatus* are not commonly given them, both by the † Greek and the Latin Fathers of this great and Learnedst Age of the Church, made up of the fourth and fifth hundred years; always understanding *Principatus* of their *Spiritual Power*, and within the Limits of their several *Jurisdictions*, which perhaps now and then they did occasionally exceed. And there is not one Word in S. Augustine, That this *Principality of the Apostolick Chair* in the Church of Rome was then, or ought to be now exercised over the whole Church of Christ, as Bellarmine insinuates there, and as A.C. would have it here. And to prove that S. Augustine did not intend by *Principatus* here to give the Roman Bishop any Power out of his own

*Limits* (which God knows were far short of the whole Church) I shall make it most manifest out of the very same Epistle. For afterwards (saith S. Augustine) when the Pertinacy of the Donatists could not be restrained by the African Bishops only,

‡ Pergant ad Fratres & Collegas nostros transmarinarum Ecclesiarum Episcopos, &c. S. Aug. Ep. 162.

\* An forte non debuit Romana Ecclesia Melchisedech Episcopus cum Collegis transmarinis Episcopis illud sibi usurpare iudicium quod ab Afris septuaginta, ubi Primas Tigisitanus praesedit, fuerit terminatum? Quid quod nec ipse usurpavit: Rogatus quippe Imperator, Iudices misit Episcopos, qui cum eo sederent, & de tota illa Causa, quod iustum videretur, statuerent, &c. S. Aug. ibid.

|| they gave them leave to be heard by forein Bishops. And after that he hath these Words: \* And yet peradventure Melchisedech the Bishop of the Roman Church, with his Collegues, the Transmarine Bishops, non debuit, ought not to usurp to himself this Judgment which was determined by seventy African Bishops, Tigisitanus sitting Primate. And what will you say, if he did not usurp this Power? For the Emperor being desired, sent Bishops Judges,

which should sit with him and determine what was just upon the whole Cause. In which Passage there are very many things Observable. As first, that the Roman Prelate came not in, till there was Leave for them to go to Transmarine Bishops. Secondly, that if the Pope had come in without this Leave, it had been an Usurpation. Thirdly, that when he did thus come in, not by his own Proper Authority, but by Leave, there were other Bishops made Judges with him. Fourthly, that

that these other Bishops were appointed, and sent by the Emperor and his Power; that which the Pope will least of all indure. Lastly, lest the Pope and his Adherents should say this was an *Usurpation* in the Emperor, \*S. Aug. tells us a little before, in the same Epistle still, that *this doth chiefly belong ad Curam ejus, to the Emperors Care and Charge, and that*

*He is to give an Account to God for it.* And Melciades did sit and Judge the Business with all Christian Prudence and Moderation. So at this time the Roman Prelate was not received as Pastor of the whole Church, say A. C. what he please. Nor had he any Supremacy over the other Patriarchs: And for this, were all other Records of Antiquity silent, the Civil Law is proof enough, (And that's a Monument of the Primitive Church.)

The Text there is, † *A Patriarchâ non datur Appellatio.* From a Patriarch there lies no Appeal. No Appeal. Therefore every Patriarch was alike Supreme in his own Patriarchate. Therefore the Pope then had no Supremacy over the whole Church. Therefore certainly not then received as Universal Pastor. And S. Gregory himself speaking of Appeals, and expressly citing the Laws themselves, says plainly, \* *That the Patriarch is to put a final end to those Causes, which come before him by Appeal from Bishops and Archbishops:* But then he adds † *That where there is nor Metropolitan, nor Patriarch of that Diocese, there they are to have recourse to the See Apostolick, as being the Head of all Churches.* Where first this implies plainly, That if there be a Metropolitan,

or a Patriarch in those Churches, his Judgment is final; and there ought to be no Appeal to Rome. Secondly, 'Tis as plain, That in those Ancient times of the Church-Government, Britain was never subject to the See of Rome. For it was one of the || Six Diocesses of the West Empire, and had a Primate of its own: Nay, \* John Capgrave, one of your own, and Learned for those times, and long before him William of Malmesbury tell us, that Pope Urban the second, at the Council held at Bari in Apulia, accounted my worthy Predecessor S. Anselm, as his own Compeer, and said he was the Apostolick, and Patriarch of the other World. (So he then termed this Island.)

Now the Britains having a Primate of their own (which is greater

\* *Ad cujus Curam, de qua rationem Deo redditurus est, res illa maximè pertinebat* S. Aug. Epist. 162.

† *Nam contra horum Antistitum (de Patriarchis loquitur) Sententias, non esse locum Appellationi à Majoribus nostris constitutum est.* Cod. L. 1. Tit. 4. L. 29. ex editione Gothofredi. Si non rata habuerit utraque Pars, quæ Judicata sunt, tunc Beatissimus Patriarcha Dioeceseos illius, inter eos audiat, &c. Nulla partē ejus Sententiæ contradicere valente. Auben. Collat. 9. Tit. 13. c. 22.

\* *Et ille (scilicet Patriarcha) secundum Canones, & Leger probat finem.* And there he cites the Novel its self. S. Greg. L. 11. Indict. 2. Epist. 34.

† *Si dictum fuerit, quod nec Metropolitanum habeat, nec Patriarcham: dicendum est, quod à Sede Apostolica, quæ omnium Ecclesiarum Caput est, causa audienda est.* &c. S. Greg. Ibid.

|| *Notitia Provinciarum Occidentali-um, per Guidum Paucropolum, 2. c. 48.*

\* *Hunc cunctis Liberalium Artium disciplinæ eruditum pro Magistro reneamus, & quasi Comparam, velut alterius Orbis Apostolicum & Patriarcham.* &c. Jo. Capgrave de Viris Sanctorum, in vita S. Anselmi. Et Guil. Malmesburiens. de Gestis Pontificum Anglorum. p. 223. Edit. Francof. 1601.



\* *Ibi (Cantuarie id est) prima Sedes Archiepiscopi habetur, qui est totius Angliæ Primas & Patriarcha. Guill. Malinesburienfis in Prolog. Lib. 1. de Gestis Pontificum Anglorum, p. 193.*

\* *Præterea & qui sunt in totis Imperiis, in Barbarico, Episcopi à Sanctissimo Throno Sanctissimæ Constantinopolitane Ecclesiæ Ordinentur.*

*Codex Canonum Ecclesiæ universæ, Can. 206. And Justellus proves it there at large, that by in Barbarico, in that Canon, is meant In Solo Barbarorum. Annot. Ibid.*

greater than a *Metropolitan*) yea a \* *Patriarch*, if you will, He could not be *Appealed* from, to *Rome*, by *S. Gregory's* own *Doctrine*. Thirdly, it will be hard for any Man to prove, there were any Churches then in the World, which were not under some either *Patriarch*, or *Metropolitan*. Fourthly, if any such were, 'tis *gratius dictum*, and impossible to be proved, that all such Churches, wherever seated in the World, were obliged to depend on *Rome*. For manifest it is, that the *Bishops* which were *Ordained* in places without the *Limits* of the *Roman Empire* (which places they commonly called \* *Barbarous*) were all to be *Ordained*, and therefore most probable to be governed by the *Patriarch of Constantinople*. And for *Rome's* being the *Head* of all Churches, I have said enough to that in divers parts of this *Discourse*.

NUM. 11.

And since I am thus fallen upon the Church of *Africk*, I shall borrow another Reason from the Practice of that Church, why by *Principatus*, *S. Augustine* neither did, nor could mean any *Principality* of the Church, or *Bishop of Rome* over the Whole Church of Christ. For as the Acts of Councils and Stories go, the *African Prelates* finding that all succeeding *Popes* were not of *Melciades* his Temper, set themselves to assert their own Liberties and held it out stoutly against *Zozimus*, *Boniface the first*, and *Cælestine the first*, who were successively *Popes of Rome*. At last it was concluded in the *sixth Council of Carthage* (wherein were assembled two hundred and seven-teen *Bishops*, of which *S. Augustine* himself was one) that they would not give way to such a manifest Incroachment upon their *Rights* and *Liberties*; and thereupon gave present Notice to *Pope Cælestine* to forbear sending his Officers amongst

\* *Ne fumosum typhum seculi in Ecclesiam Christi videatur inducere, Sc. Epist. Concil. Afric. ad Papam Cælestinum Primum. Apud Nicolin. Tom. 1. Concil. p. 344.*

them, \* *lest he should seem to induce the swelling Pride of the World into the Church of Christ*. And this is said to have amounted into a *formal Separation* from the Church of *Rome*, and to have continued

for the space of somewhat more than one hundred years. Now that such a Separation there was of the *African Church* from *Rome*, and a *Reconciliation* after, stands upon the Credit and Authority of two publick Instruments, extant both among the *Ancient Councils*. The one is an † *Epistle* from *Boniface the Second*, in whose time the *Reconciliation to Rome* is said to be made by *Eulalius* then *Bishop of Carthage*, but the Separation

† *Epist. Bonifacii 2. apud Nicol. Tom. 2. Concil. p. 344.*

in

*Instigante Diabolo*, by the Temptation of the Devil. The other is an \* *Exemplar Precum*, or Copy of the *Petition* of the same *Eulalius*, in which he damns and curses all those his Predecessors which went against the Church of Rome. Amongst which, *Eulalius* must needs curse St. *Augustine*: And Pope *Boniface* accepting this *Submission*, must acknowledg, that St. *Augustine*, and the rest of that Council, deserved this Curse, and died under it, as violating *Rectæ Fidei Regulam*, the Rule of the Right Faith (so the *Exemplar Precum* begins) by refusing the Pope's Authority. I will not deny, but that there are divers Reasons given by the Learned Romanists, and Reformed Writers, for and against the Truth and Authority of both these Instruments. But because this is too long to be examined here, I will say but this, and then make my use of it to my present Purpose; giving the Church of Rome free leave to acknowledg these Instruments to be true or false, as they please. That which I shall say, is this: These Instruments are let stand in all Editions of the Councils, and Epistles Decretal. As for Example, in the Old Edition by *Isidore*, Anno 1524. And in another Old Edition of them, Printed, Anno 1530. And in that which was published by *P. Crabbe*, Anno 1538. And in the Edition of *Valentinus Joverius*, Anno 1555. And in that by *Surius*, Anno 1567. And in the Edition at Venice, by *Nicolinus*, Anno 1585. And in all of these, without any Note, or Censure upon them. And they are in the Edition of *Binius* too, Anno 1618. But there's a Censure upon them, to keep a quarrel, it may be, with † *Baronius*, who was the first (I think) that ever quarrelled them, and he doth it tartly. And since, ‡ *Bellarmino* follows the same way, but more doubtfully. This is that which I had to say. And the Use which I shall make of these Instruments, whether they be true or false, is this: They are either true, or false; that is of necessity. If they be false, then *Boniface* the Second, and his Accomplices at Rome, or some for them, are notorious Forgers, and that of Records of great Consequence concerning the Government and Peace of the whole Church of Christ, and to the perpetual Infamy of that See; and all this foolishly, and to no purpose. For if there were no such Separation, as these Records mention, of the African Churches from the Roman, to what end should *Boniface*, or any other, counterfeit an Epistle of his own, and a Submission of *Eulalius*? On the other side; If these Instruments be true (as the sixth Council of Carthage, against all other Arguments, makes me incline to believe they are, in Substance at least, though perhaps

\* *Exemp. Precum apud Nicolin. Ibid. p. 525.*

† *Baron. Anal. An. ad 49. Num. 93, 94.*

‡ *Valde mihi illæ Epistolæ suspectæ sunt, Bellar. L. 2. de Rom. Pont. c. 25. §. Respondeo primum. Sed si forte illæ Epistolæ veræ sunt, nihil enim affirmo, Ec. Ibid. §. ult.*

not

not in all Circumstances) then 'tis manifest, that the *Church of Africk* separated from the *Church of Rome*: That this Separation continued above one hundred Years: That the *Church of Africk* made this Separation in a *National Council* of their own, which had in it *two hundred and seventeen Bishops*: That this Separation was made (for ought appears) only because they at *Rome*

\* And so the Council of *Carthage* sent word to Pope *Celestine* plainly, that in admitting such Appeals, he brake the Decrees of the Council of *Nice*. *Epist. Concil. Africa. ad Celestinum*, c. 105. *Apud Nicolin. Tom. 1. Concil. p. 844.*

were too ready to entertain Appeals from the *Church of Africk*; as appears in the Case of \* *Appiarius*, who then appealed thither: That *St. Augustine*, *Eugenius*, *Fulgentius*, and all those Bishops, and other Martyrs, which suffered in the *Vandalike Persecution*, died in the

time of this Separation: That if this Separation were not just, but a *Schism*, then these *Famous Fathers of the Church* died (for

† *Plañe ex Ecclesia Catholica albo Expungenda fuissent Sanctorum Africanorum Martyrum Agmina, qui in persecutione Vandalica pro Fide Catholica, &c. Baron. Anno 419. Num. 93. Et Binius. In Noris ad Epist. Bonifacii 2. ad Eulaliū.*

ought appears) in *Actual and Unrepented Schism*, † and out of the *Church*. And if so, then how comes *St. Augustine* to be, and be accounted, a *Saint*, all over the *Christian World*, and at *Rome* it self? But if the Separation were just, then is it far more lawful for the *Church of England*, by a *National Council*,

\* § 24. Num. 5. to cast off the Pope's *Usurpation* (as \* She did) than it was for the *African Church* to separate; because then the *African Church*

† *Bellar. L. 2. de Rom. Pont. c. 25. §. 2.* excepted only against the *Pride of Rome* † in Case of Appeals; and two other *Canons* less material: But the *Church of England*

excepts (besides this Grievance) against many *Corruptions in Doctrine*, belonging to the *Faith*, with which *Rome*, at that time of the *African Separation*, was not tainted. And I am out of all doubt, that *St. Augustine*, and those other *Famous Men* in their Generations, durst not thus have separated from *Rome*, had the Pope had that powerful *Principality over the whole Church of Christ*, and that by *Christ's own Ordinance*, and Institution, as *A.C.* pretends he had.

*A. C. p. 58.*

NUM. 12.

\* §. 25. Num. 10.

I told you a little \* before, that the *Popes* grew under the *Emperors*, till they had over-grown them. And now, lest *A.C.* should say, I speak it without Proof, I will give you a brief Touch of the *Church-story* in that behalf; and that from the beginning of the *Emperors becoming Christians*, to the Time of *Charles the Great*; which contains about five hundred Years. For so soon as the *Emperors* became *Christian*, the *Church* (which before was kept under by *Persecutions*) began to be put in better Order. For the Calling and Authority of *Bishops* over the *Inferior Clergy*, that was a thing of known use, and benefit, for Preservation of *Unity and Peace in the Church*. And so much

much \* St. Jerome tells us. Though, being none himself, he was no great Friend to Bishops. And this was so settled in the Minds of Men, from the very Infancy of the Christian Church, as that it had not been, to that time, contradicted by any. So that then there was no Controversie about the Calling; all agreed upon that. The only difficulty was, to accommodate the Places and Precedencies of Bishops among themselves, for the very Necessity of Order and Government. To do this, the most equal and impartial way was, *That as the Church is in the Commonwealth, not the Commonwealth in it* (as † Optatus tells us; ) so the Honours of the Church should || follow the Honours of the State. And so it was insinuated, if not Ordered (as appears) by the Canons of the Councils of Chalcedon and Antioch. And this was the very Fountain of Papal Greatness, the Pope having his Residence in the great Imperial City. But Precedency is one thing, and Authority is another. It was thought fit therefore, though (as \* St. Cyprian speaks) *Episcopatus unus est*, the Calling of a Bishop be one and the same, that yet among Bishops there should be a certain Subordination, and Subjection. The Empire therefore being cast into several Divisions (which they then called *Diocesses*) every *Diocess* contained several *Provinces*; every *Province* several *Bishopricks*. The Chief of the *Diocess* (in that larger Sense) was called \* *ἐπίσκοπος* and sometimes, a Patriarch. The Chief of a *Province*; a *Metropolitane*. Next, the Bishops in their several *Diocesses* (as we now use that Word.) among These there was *Effectual Subjection* respectively, grounded upon Canon, and Positive Law, in their several Quarters: But over them, none at all. All the Difference there, was but *Honorary*, not *Authoritative*. If the Ambition of some particular Persons did attempt, now and then, to break these Bounds, it is no marvel: For no Calling can sanctifie all that have it. And Socrates tells us, That in this way the Bishops of Alexandria and Rome advanced themselves to a great height, *μεγ. ἡ ἱερωσύνη*, even beyond the Quality of Bishops. Now, upon View of Story, it will appear, that what Advantage accrued to Alexandria, was gotten by the Violence of Theophilus, Patriarch there: A Man of exceeding great Learning, and of no less Violence: And he made no little Advantage out of this, that the Empress Eudoxia used his Help for the Casting of St. Chrysostome out of Constantinople. But the Roman Prelates grew, by a steady and constant Watchfulness

\* *Quod autem postea Unus electus est qui ceteris praeponeretur, in Schismatis remedium factum est, ne unusquisque ad se trahens Christi Ecclesiam rumperet. Nam & Alexandria à Marco Evangelista Presbyteri semper unum ex se electum in excellentiori gradu collocatum, Episcopum nominabant, &c. S. Hieron. in Epist. ad Evagrium. So, even according to St. Jerome, Bishops had a very ancient and honourable Descent in the Church, from St. Mark the Evangelist. And about the end of the same Epistle, he acknowledges it. Traditionem esse Apostolicam. Nay, more than so; He affirms plainly, That *Ubi non est Sacerdos, non est Ecclesia*. S. Hieron. advers. Luciferian. And in that place most manifest it is, that St. Jerome, by *Sacerdos*, means a Bishop: For he speaks *de Sacerdote qui potestatem habet Ordinandi*; which, in St. Jerome's own Judgment, no meer Priest had, but a Bishop only. S. Hieron. Epist. ad Evagrium. So, even with him, no Bishop, and no Church.*

† Non enim Resp. est in Ecclesia: sed Ecclesia in Repub. Optat. L. 3.

|| Concil. Calced. Can. 9. & Act. 16.

\* S. Cyprian. L. de Simp. Prælat.

R

upon



upon all Occasions, to increase the Honour of that See: *Inter-*  
*\* Ως ἀνίσταται* posing, and \* assuming to themselves to be *Vindices Canonum* (as  
*Ut aiant sive* St. Gregory Nazianzen speaks) Defenders and Restorers of the  
*se jactant esse.* Canons of the Church; which was a fair Pretence, and took ex-  
 Greg. Nazian. tremely well. But yet the World took notice of this their Aim.  
*Carm. de vitā* For in all Contestations betwixt the East and the West, which  
*suā, p. 26.* were nor small, nor few, the Western Bishops objected Levity to

† *Orientalibus levitas, Occidentalibus*  
*arrogantia invicem objecta est.* Bilius  
*Annot. in S. Gregor. Nazian. Vitam.*  
*Num. 153. Quid opus est Occidentali*  
*superbio? ex Sancto Basil. &c.*

\* *Hæc, una fuit causa quare Pelagius*  
*injustis Principis Pontifex creatus sit,*  
*quid exora obsessum ab hoste urbem*  
*mitteri quispiam non posset, &c. Postea*  
*utque ad placandum Imperatorem Gre-*  
*gorius Diaconus, &c. Platina in vitā*  
*Pelagii 2. & Onuph. ibid.*

|| Onuph. In Plat. in vitā Bonif. 3.

Universal Bishop.  
 the Emperor, but

\* *In hac ejus superbiā quid aliud nisi*  
*propinqua jam Antichristi esse tempora*  
*designatur. S. Greg. L. 4. Epist. 78.*

ter Christ) there was no Universal Bishop, no one Monarch over  
 the whole Militant Church. But Maurice being deposed and im-  
 pethered by Phocas, Phocas conferred upon † Boniface the Third that

very Honour, which two of his Predecessors had declaimed against,  
 as || Monstrous and Blasphemous, if not Antichristian. Where, by the

† It may be, they will say, St. Gregory did not inveigh a-  
 gainst the Thing, but the Person: That John of Constantinople should take that upon him, which belong-  
 ed to the Pope. But it is manifest, by St. Gregory's own Text, that he speaks against the Thing it self;  
 that neither the Bishop of Rome, nor any other, ought to take on him that Title. *Cura totius Ecclesie &*  
*Principatus S. Petro committitur, & nomen Universalis Episcopus non vocatur. S. Greg. L. 4. Epist. 76.*  
 (Therefore neither is his Successor Universal Bishop.) *Nunquid ego hæc in re propinam causam defendere?*  
*Nunquid specialem injuriam vindico? Et non magis causam Omnipotentis Domini & Universalis Ecclesie?*  
 Where he plainly denies, that he speaks in his own Cause, or in the Cause of his See. *Per Venerandam Chal-*  
*cedonensem Synodum hoc Nomen Romæ Pontifici obtinuit est, sed nullus eorum unquam hoc singularitatis*  
*Vocabulum assumpsit, nec uti consensit, ne dum privationem aliquid darentur, Quia, si nona debent sacrosancta*  
*privarentur Univerſi, &c.* Where he plainly says, the Roman Bishops rejected this Title. *Ibid.* And yet  
 for all this, Pope Gregory VII. delivers it as one of his Dictates, in a Council held at Rome, about the Year  
 1076. *Quod solus Romanus Pontifex jure docetur Universalis.* Bacon. ad Ann. 1076. Num. 31. & 32.

|| Absit a Cordibus Christianorum Nomen istud Blasphemum. S. Greg. L. 4. Epist. 76. In ista scelerata  
 vocabulo consentire, nihil est aliud quam fidem perdere. S. Greg. L. 4. Epist. 83.

way,

way either those two Popes, Pelagius and St. Gregory erred in this weighty Business about an Universal Bishop over the whole Church; Or if they did not Err, Boniface, and the rest which after him took it upon them, were in their very Predecessors Judgment, Antichristian. But to proceed. \* As yet

the Right of Election or Ratification of the Pope continued in the Emperor. But then the Lombards grew so great in Italy, and the Empire was so infested with Saracens; and such changes hapned in all Parts of the World, as that neither for the present, the Homage of the Pope was useful to the Emperor; nor the Protection of the Emperor available for the Pope.

By this means the Bishop of Rome was left to play his own Game by himself. Adding which as it pleased him well enough; So both he, and his Successors made great Advantage by it. For being grown to that Eminence by the Emperor, and the greatness of that City and Place of his Abode, he found himself the more free, the greater the Tempest was, that beat upon the other: And then first, † He set himself to alienate the hearts of the Italians from the Emperor. Next he Opposed himself against him. And about the year seven hundred and ten, Pope Constantine the first did also first of all openly confront Phylippicus the Emperor in defence of Images. As ‖ Onuphrius tells us. After him \* Gregory the Second, and the Third took up his Example, and did the like by Leo Isaurus. By this time the Lombards began to pinch very close, and to vex on all sides not Italy only, but Rome too. This drives the Pope to seek a new Patron. And very fitly he meets with Charles Martel in France, that Famous Warrior against the Saracens. \* Him he implores in defence of the Church against the Lombards. This Address seems very advisedly taken, at least it proves very fortunate to them both. † For in short time it dissolved the Kingdom of the Lombards in Italy, which had then stood two hundred and four years, which was the Popes Security; And it brought the Crown of France into the house of Charles, and shortly after the Western Empire. And now began the Pope to be great indeed. For by the Bounty of

‡ Quum Theophylactus Exarchus Imperatoris Italiam peteret, Milites Itali, veriti ne quid mali ejus Adventus portenderet, quod superioribus temporibus ferè magis cum Pontificibus quam cum Imperatoribus sensissent ingressurum Romam interficere constituerant. (And the Emperors own Governor was fain to be defended from the Emperor's own Souldiers by the Pope's Power, who had gotten Interest in them against their own Master.) Platina in vita Joh. 6. Absimar was then Emperor.

‖ Primus omnium Rom. Pontificum Imperatori Græco Philippico in os resistere palam ausus est. Onuph. in Plat. in vita Constantini 1.

\* Platina in vita Gregor. 2 & 3.

\* Ut Laboranti Romæ & Ecclesie primo quoque tempore auxilium ferret, &c. Platina in vita Greg. 3.

† Quares semel incepta cum Longobardici Regni excidio finita est. Onuph. in Plat. in vita Constantini Primi.

‖ Redditus itaque Romanis Exarchatus est, quicquid Padum & Apenninum interjacet, &c. Plat. in vita Stephan. Secundi.

Western Empire, then he resumed the Ancient and Original Power of the Emperor, to govern the Church, to call Councils, to order Papal Elections. And this Power continued in his Posterity. For this Right of the Emperor was in force and use in Gregory

\* Imperator in gratiam cum Gregorio rediit, eundemque in Pontificatu confirmavit, ut cum Imperatorum mos erat. Plot. in vitâ Gregor. septim.

the Seventh's time, \* Who was confirmed in the Popedom by Henry the Fourth, whom he afterward deposed. And it might have continued longer, if the succeeding Emperors had had Abilities enough to secure, or vindicate their own Right. But the Pope keeping a strong Council

about him, and meeting with some Weak Princes, and they oftentimes distracted with great and dangerous Wars, grew stronger, till he got the better. So this is enough to shew how the Popes climbed up by the Emperors, till they over-topped them; which is all I said before, and have now proved. And this was about the Year 1073. (For the whole Popedom of Gregory the Seventh was begun and ended within the Reign of William the Conqueror.) Yet was it carried in succeeding Times with great changes of Fortune, and different Success. The Emperor sometimes plucking from the Pope; and the Pope from the Emperor, winning and losing Ground, as their Spirits, Abilities, Aids, and Opportunities were; till at the last the Pope settled himself upon the Grounds laid by || Gregory the Seventh, in the great Power which he now uses in and over these Parts of the Christian World.

† Multi deinde fuerunt Imperatores Hen. similiores, quam Jul. Cæsar, quos subigere non fuit difficile, dum domitorum omnium securi, &c. Calv. L. 4. Instit. c. 11. §. 13.

|| For in a Synod at Rome about the year 1076. Pope Gregory the Seventh established certain brief Conclusions, twenty seven in number, upon which stands almost all the Greatness of the Papacy. These Conclusions are called *Dicatus Pape*. And they are reckoned up by *Baronius* in the year 1076. Num. 31, 32, &c. But whether this Dictatorship did now first invade the Church, I cannot certainly say. The chief of those Propositions follow here.

Quod solus Rom. Pontifex jure dicatur Universalis.

Quod solius Pape pedes omnes Principes deosculentur.

Quod liceat illi Imperatores Deponere.

Quod nulla Synodus absque præcepto ejus debet Generalis vocari.

Quod nullum Capitulum, nullusque Liber Canonicus habeatur absque illius Authoritate.

Quod sententia illius à nullo debet retractari, & ipse omnium solus retractare potest.

Quod Rom. Ecclesia nunquam erravit nec in perpetuum, Scriptura testante, errabit.

Quod Rom. Pontifex, si Canonicè fuerit ordinatus, meritis B. Petri indubitanter efficitur Sanctus.

Quod à fidelitate Iniquorum subditos potest absolvere.

NUM. 13.

Thirdly, A. C. knowing 'tis not enough to say this, That the Pope is Pastor of the whole Church, labors to prove it. And first he tells us, that *Irenæus intimates so much*; but he doth not tell us where. And he is much scanted of Ancient Proof, if *Irenæus* stand alone. Besides, *Irenæus* was a Bishop of the Gallicane Church, and a very unlikely man to Captivate the Liberty of that Church under the more powerful Principality of Rome. And how can we have better Evidence of his Judgment touching that Principality, than the Actions of his Life? When Pope Victor Excommunicated the Asian Churches ἀθεῶς,

\* all

\* all at a Blow, was not *Irenæus* the Chief Man that reprehended him for it? A very unmeet and undutiful thing, sure, it had been in *Irenæus*, in Deeds to tax him of Rashness and Inconsiderateness, whom, in Words, *A. C.* would have to be acknowledged by him, *The Supreme and Infallible Pastor of the Universal Church*. But the Place of *Irenæus*, which *A. C.* means (I think) is this, where he uses these Words indeed, but short of *A. C.*'s Sense of it: † *To this Church* (he speaks of *Rome*) *propter potentiorē principalitatem, for the more powerful Principality of it, 'tis necessary that every Church, that is, the Faithful, undique, round about, should have Recourse. Should have Recourse, so A. C. translates it.* And what doth this avail him? *A. C. p. 58.*

† *Ad hanc Ecclesiam propter potentiorē Principalitatem, necesse est omnem convenire Ecclesiam; i. e. eos qui sunt undique fideles: In quā semper ab his qui sunt undique, conservata est ea quæ est ab Apostolis Traditio.* *Iren. L. 3. c. 3.*

Very great reason was there in *Irenæus* his time, that, upon any Difference arising in the Faith, *Omnes undique Fideles*, all the Faithful; or, if you will, all the Churches round about, should have Recourse, that is, Resort, to *Rome*, being the *Imperial City*; and so a Church of more powerful Principality, than any other, at that time, in those Parts of the World. Well; Will this exalt *Rome* to be the Head of the Church Universal? What if the *States* and *Policies* of the World be much changed since, and this Conveniency of *Resorting to Rome* be quite ceased? Then is not *Rome* destitute of her more powerful Principality? But the meaning of *A. C.* is, We must so have Recourse to *Rome*, as to submit our Faith to hers: And then, not only in *Irenæus* his Time, but through all Times, reform our selves by her Rule: That is, all the Faithful, not undique, round about; but ubique, every where, must agree with *Rome* in point of Faith. This he means, and *Rome* may thank him for it. But this *Irenæus* saith not, nor will his Words bear it; nor durst *A. C.* therefore, construe him so; but was content to smooth it over with this ambiguous Phrase, of *having Recourse to Rome*. Yet this is a Place as much stood upon by them, as any other in all Antiquity. And should I grant them their own Sense, *That all the Faithful, every where, must agree with Rome* (which I may give, but can never grant) yet were not this Saying any whit prejudicial to us now. For first, Here's a powerful Principality ascribed to the Church of *Rome*. And that no Man of Learning doubts, but the Church of *Rome* had within its own Patriarchate and Jurisdiction; and that was very large, containing || all the Provinces in the Diocese of *Italy* (in the old Sense of the Word *Diocese*: ) Which Provinces, the Lawyers, and others, term *Suburbicarias*. There were ten of them: The three Islands, *Sicily*, *Corfica*, and *Sardinia*; and the other seven upon the firm Land of *Italy*. And this (I take it) is plain in *Ruffinus*. For he living shortly after the *Nicene Council*,

|| *Ed. Brierwood, of the Jurisdiction and Limits of the Patriarchs, in the time of the Nicene Council, Ad. 24. 1. M. S.*

he



he did ; and being of *Italy*, as he was ; he might very well know the *Bounds* of that *Patriarch's* Jurisdiction, as it was then

\* *Apud Alexandriam, ut in urbe Romæ vetusta consuetudo servetur, ut ille Ægypti, ut hic Suburbicariarum Ecclesiarum sollicitudinem gerat.* Ruffin. L. 1. Eccles. Hist. c. 6.

† Perron L. 2. of his Reply, c. 6.

practised : \* And he says expressly, *That, according to the old Custom, the Roman Patriarch's Charge was confined within the Limits of the Suburbicarian Churches.* To avoid the force of this Testimony, † *Cardinal Perron* lays load upon *Ruffinus* : For he

charges him with *Passion, Ignorance, and Rashness.* And one piece of his *Ignorance* is, That he hath ill translated the *Canon of the Council of Nice.* Now, be that as it may, I neither do, nor can approve his *Translation* of that *Canon* ; nor can it be easily proved, that he purposely intended a *Translation.* All that I urge is, that *Ruffinus* living in that *Time and Place*, was very like, well to know and understand the *Limits and Bounds* of that *Patriarchate of Rome*, in which he lived. Secondly, here is, That it had *Potentiorum*, a more powerful *Principality* than other *Churches* had. And that the *Protestants* grant too ; and that not only because the *Roman Prelate* was *Ordine primus*, first

¶ *Quia cum Orientales & Græcæ Ecclesiæ, & Africanæ etiam, multis inter se Opinionum dissensionibus tumultuantur, hæc sedatior aliis, & minus turbulenta fuerit.* Calv. L. 4. Instit. c. 6. §. 16.

in *Order*, and *Degree*, which some One must be, to avoid *Confusion* ; ¶ But also, because the *Roman See* had won a great deal of *Credit*, and gained a great deal of *Power* to it self in *Church-Affairs* : Because while the *Greek*, yea, and the *African Churches* too,

were turbulent, and distracted with many and dangerous *Opinions*, the *Church of Rome*, all that while, and a good while after, *Irenæus* too, was more calm and constant to the *Truth.* Thirdly, Here's a *Necessity* (say they) required, That every *Church*, that is, the *Faithful*, which are every where, agree with that *Church.* But what? Simply with that *Church*, whatever it do, or believe? No, nothing less. For *Irenæus* adds, *With that Church*, in quâ, in which is conserved that *Tradition* which was delivered by the *Apostles.* And God forbid but it should be necessary for all *Churches* ; and all the *Faithful* to agree with that *Ancient Apostolick Church*, in all those Things, in which it keeps to the *Doctrine and Discipline* delivered by the *Apostles.* In *Irenæus* his *Time*, it kept these better than any other *Church* ; and by this, in part, obtained *potentiorum Principalem*, a Greater Power than other *Churches* ; but not over all other *Churches.* And (as they understand *Irenæus*) a *Necessity* lay upon all other *Churches* to agree with this : But this *Necessity* was laid upon them by the *Then Integrity of the Christian Faith* there professed, not by the *Universality of the Roman Jurisdiction* now challenged. And let *Rome* reduce it self to the *Observation of Tradition Apostolick*, to which it then held, and I will say as *Irenæus* did ; That it will be then necessary for every *Church*,  
and

and for the Faithful every where to agree with it. Lastly, let me Observe too, That *Irenæus* made no doubt, but that *Rome* might fall away from *Apostolical Tradition*, as well as other *Particular Churches* of great Name have done. For he does not say, *in quâ servanda semper erit, sed in quâ servata est*: Not in which Church the Doctrine delivered from the Apostles shall ever be entirely kept: That had been *home* indeed: But in which, by God's Grace and Mercy, it was to that time of *Irenæus* so kept and preserved. So we have here in *Irenæus* his Judgment, the Church of *Rome* then *Entire*, but not *Infallible*. And endowed with a *more powerful Principality* than other Churches, but not with an *Universal Dominion* over all other Churches; which is the Thing in Question.

But to this place of *Irenæus* A. C. joyns a Reason of his own. NUM. 14. A. C. p. 38. For he tells us the *Bishop of Rome* is *S. Peter's Successor*, and therefore to *Him* we must have Recourse. The *Fathers*, I deny not, ascribe very much to *S. Peter*: But 'tis to *S. Peter* in his own person. And among them, *Epiphanius* is as free, and as frequent in extolling *S. Peter*, as any of them: And yet did he never intend to give an *Absolute Principality* to *Rome* in *S. Peter's Right*. There is a Noted Place in that Father, where his words are these: \* For the Lord himself made *S. Peter* the first of the Apostles, a firm Rock, upon which the Church of God is built, and the Gates of Hell shall not prevail against it, &c. For in him the Faith is made firm every way, who received the Key of Heaven, &c. For in him all the Questions and Subtilties of the Faith are found. This is a great Place at first sight too, and deserves a Marginal Note to call young Readers eyes to view it. And it hath this Note in the

Old Latine Edition at Paris, 1564. *Petri Principatus, & Præstantia; Peters Principality, and Excellency.* This Place, as much shew as it makes for the *Roman Principality*, I shall easily clear, and yet do no wrong, either to *S. Peter*, or the *Roman Church*. For most manifest it is, That the Authority of *S. Peter* is † urged here to prove the Godhead of the Holy Ghost. And † P. in Ind. then follow the Elogies given to *S. Peter*, the better to set off <sup>there begins</sup> and make good that Authority; As that he was || *Princeps Apostolorum*, the Prince of the Apostles, and pronounced blessed of *Christ*; because as God the Father revealed to him the God- <sup>of Epiphanius</sup> head of the Son, so did he again the Godhead of the Holy Ghost. || O. in Epiphanius. After this *Epiphanius* calls him \* *solidam Petram*, a solid Rock, \* *super quam* upon which the Church of God was founded, against which the <sup>the</sup> Gates of Hell should not prevail. And adds, That the Faith was rooted, and made firm in him † every way, in him who † *recepit* received

\* Ipse autem Dominus constituit eum Primum Apostolorum, Petram firmam super quam Ecclesia Dei edificata est; & porta inferorum non valebit adversus illam, &c. Juxta omnem omnium modum in ipso firmata est fides, qui accepit Clavem Cælorum, &c. In hoc enim omnes Questiones ac Subtilitates fidei inveniuntur. Epiphanius, in Ancorato. Edit. Paris. Lat. 1564. fol. 497. A. Edit. verd. Græc. Latini. Tom 2. p. 14.

\* Εἰ τὸ τῷ  
ᾧ, &c.

S. Mat. 16. 17.

† "Ος ἔργον, &c. Qui factus est nobis vera solida Petra firmans fidem Domini. In qua (Petra) edificata est Ecclesia juxta omnem modum. Primo, quod confessus est Christum esse Filium Dei vivi, & statim audiuit, Super hanc Petram solidae fidei edificabo Ecclesiam meam—Etiam de Spiritu Sancto idem, &c. Epiphanius L. 2. Heres. 59. contra Ca- tharos. Tom. 1. p. 500. Edit. Græco-Lat.

|| Περὶ τῷ ᾧ  
πνύματι & ὁ  
αὐτὸς ἀσφαλι-  
στὴς ἡμῶν.  
Ibid.

\* Ille primus  
( speaking of  
S. James the  
Lords Bro-  
ther) Epif-  
copalem Catho-  
licam cepit,  
quum ei ante  
lateros omnes suum in terris Thronum Dominus tradidisset. Epiphanius L. 3. Heres. 78. Tom. 2. p. 139.  
Et serè similiter, Tom. 1. L. 1. Heres. 29.

NUM. 15.  
A.C. p. 38.

\* Bellar. L. 2. c. 9. § Respon-  
deo Pontifi-  
catum.  
† §. 25. N. 10.

received the Key of Heaven. And after this, he gives the Reason of all: \* Because in Him: ( mark I pray, 'tis still in Him as he was blessed by that Revelation from God the Father, S. Matthew 16.) were found all the λεπτολογήματα, the very Niceties and exactness of the Christian Faith. For he professed the Godhead of the Son, and of the Holy Ghost; And so *Omni modo* every Point of Faith was rooted in Him. And this is the full meaning of that *Learned Father* in this passage. Now therefore *Building the Church upon Saint Peter* in Epiphanius his sense, is not, as if *He and his Successors* were to be *Monarchs over it for ever*: But it is the edifying and establishing the Church in the true Faith of Christ by the Confession

which S. Peter made. And so † *He* expresses himself elsewhere most plainly: Saint Peter (saith he) who was made to us indeed a solid Rock firming the Faith of our Lord. On which (Rock) the Church is built, juxta omnem modum, every way. First, that he confessed Christ to be the Son of the Living God, and by and by he heard: Upon this Rock of solid Faith I will build my

Church. And the same Confession he made of the Holy Ghost. Thus was S. Peter a solid Rock upon which the Church was founded *omni modo*, every way. That is, the Faith of the Church was || confirmed by him in every point. But that S. Peter was any Rock, or Foundation of the Church, so as that he and his Successors must be relied on in all matters of Faith, and govern the Church like Princes, or Monarchs, that Epiphanius never thought of. And that he never did think so, I prove it thus. For beside this apparent meaning of his Context (as is here expressed) how could he possibly think of a Supremacy due to S. Peter's Successor, that in most express terms, and that \* twice repeated, makes S. James the Brother of our Lord, and not S. Peter, succeed our Lord in the Principality of the Church. And Epiphanius was to full both of Learning and Industry, to speak contrary to himself in a Point of this moment.

Next, since A. C. speaks no better with Iræneus, he will have it out of Scripture. And he still tells us, the Bishop of Rome is S. Peter's Successor. Well. Suppose that. What then? What?

Why then he succeeded in all S. Peter's Prerogatives which are Ordinary, and belonged to him as a Bishop, though not in the Extraordinary, which belonged to him as an Apostle; for that's it which you all say, † but no man proves. If this be so, yet then

then I must tell *A.C. St. Peter*, in his Ordinary Power, was never made *Pastor of the whole Church*: Nay, in his *Extraordinary*, he had no *\*more powerful Principality* than the other *Apostles* \* Bellar. *Ibid.*

had. A † *Primacy of Order* was never denied *Him* by the *Protestants*: and an *Universal Supremacy of Power* was never granted him by the *Primitive Christians*. Yea, but *Christ promised the Keys to St. Peter*, || *St Matth. 16.* True: But so did he to all the rest of the *Apostles*, \* *St. Matth. 18.* and *St. Joh. 20.* And to *Their Successors*, as much as to *His*. So 'tis *Tibi, & Illis*; not *Tibi, non Illis*: I give the *Keys* to thee, and them; not to thee, to exclude them: Unless any Man will think *Heaven-Gates* so easie, that they might open and shut them without the *Keys*. And † *St.*

*Augustine* is plain: *If this were said only to St. Peter, then the Church hath no power to do it*: Which, God forbid! The *Keys* therefore were given to *St. Peter*, and the rest, in a *Figure of the Church*; to whose power, and for whose use, they were given. But there's not one *Key* in all that *Bunch*, that can let in *St. Peter's Successor* to a *more powerful Principality Universal*, than the *Successors of the other Apostles* had.

Yea, but *Christ* prayed, *That St. Peter's Faith might not fail*, NUM. 16. \* *St. Luke 22.* That's true. And, in that Sense, that *Christ* \* Luk. 22. 32. prayed, *St. Peter's Faith* failed not: That is, in Application to

his Person, for his *Perseverance in the Faith*, as † *St. Prosper* applies it. *Which Perseverance yet he must owe and acknowledg to the Grace of Christ's Prayer for him, and not to the Power and Ability of his own Free Will*; as \* *St. Jerome* tells us. † *Bellarmino* likes not this; *Because* (saith he) *Christ here obtained some Special Privilege for St. Peter*; whereas *Perseverance in Grace is a Gift common to all the Elect*. And he is so far right. And the *Special Grace* which this *Prayer of Christ*

obtained for *St. Peter* was, That he should not fall into a *Final Apostacy*; no, not when *Satan* had sifted him to the Bran, that he fell most horribly, even into a *Threefold Denial* of his Master; and that with a *Curse*. And to recover this, and *Persevere*, was *aliquid speciale*, I trow, if any thing ever were. But this will not down with *Bellarmino*. No; The || *Aliquid speciale*, the *Special Thing* here obtained was (saith he) *That neither St. Peter himself, nor any other that should sit in his Seat, should teach any thing contrary to the true Faith.*

S

† The Fathers gave three Prerogatives to *S. Peter*: Of *Authority*: Of *Primacy*: And of *Principality*: But not of *Supremacy of Power*. Raynold contra Hart. cap. 5. Divis. 3. And he proves it at large.

|| Mat. 16. 18.

\* Mat. 18. 18. Joh. 20. 22.

† Si hoc Petro tantum dictum est, non facit hoc Ecclesia, &c. S. Aug. Tract. 50. in S. Joh.

† Deum dare ut in fide perseveretur. S. Prosper. Lib. 1. de Vocat. Genit. cap. 24.

\* Rogavi ut non deficeret, &c. Ex certè juxta vos in Apostoli erat positum potestate si voluisset, ut non deficeret fides ejus, &c. S. Hieron. L. 2. adversus Pelagianos.

† Aliquid speciale. Bellarm. L. 4. de Rom. Pont. cap. 3. §. Secundò, quia sine.

|| Ut nec ipse ut Pontifex doceret unquam aliquid contra fidem, sive ut in Sede ejus inveniretur qui doceret. Bellarm. L. 4. de Rom. Pont. c. 3. §. Alterum Privilegium est.

That



That St. *Peter*, after his Recovery, should preach nothing, either as *Apostle*, or *Bishop*, contrary to the *Faith*, will easily be granted him: But that none of his *Successors* should do it, but be all *Infallible*, that certainly never came within the Compass of *Rogavi pro te*, *Petre*; I have prayed for thee, *Peter*. And *Bellarmino's* Proof of this, is his just Confutation: For he proves this *Exposition* of that *Text* only by the Testimony of *seven Popes*, in their own Cause; and then takes a Leap to *Theophylact*, who says nothing to the purpose. So that, upon the matter, *Bellarmino* confesses, there is not one *Father of the Church* dis-interested in the Cause, that understands this *Text* as *Bellarmino* doth, till you come down to *Theophylact*. So the *Popes* *Infallibility* appeared to no body but the *Popes* themselves, for above a thousand Years after *Christ*: For so long it was before \* *Theophylact* lived. And the spite of it is, *Theophylact* could not see it nei-

\* *Theophylactus floruit circa Anno Dom. 1072.*

† *Quia te habeo Principem Discipulorum, confirma ceteros. Hoc enim dicit Te, qui post me Ecclesia Petra es & Fundamentum. Bellarm. L. 4. de Rom. Pont. c. 3. § Præter hos. Ex Theophyl. in 21. S. Luc.*

ther: For the most that *Bellarmino* makes him say, is but this: † *Because I account thee as Chief of my Disciples, confirm the rest; for this becomes Thee, which art to be a Rock and Foundation of the Church after me.* For this is *Personal* too, and of St. *Peter*; and that as

he was an *Apostle*: For otherwise than as an *Apostle*, he was not a *Rock*, or *Foundation* of the Church; no, not in a *Secondary* Sense. The *Special Privilege* therefore which *Christ* prayed for, was *Personal* to St. *Peter*, and is that which before I mentioned. And *Bellarmino* himself says, *That Christ* ‖ *obtained by this Prayer two Privileges, especial ones for St. Peter*: The one, *That he should never quite fall from the true Faith, how strongly soever he were tempted.* The other, *That there should never be found any, sitting in his Seat, that should teach against it.*

‖ *Impetravit, & ibid. § Est igitur tertia.*

\* *Ex quibus privilegiis primum sortasse non manavit ad posteros, at secundum sine dubio manavit ad Posteriores sive Successores. Bellarm. Ibid. §. Alterum Privilegium.*

Now, for the first of these; \* *Bellarmino* doubts, it did not flow over to his *Successors*. Why then 'tis true, which I here say, that this was *Personal* to St. *Peter*. But the second, he says, *Out of all doubt, passed over to his Successors.* Nay, that's not out of all

doubt neither. First, *Because* many *Learned Men* have challenged many *Popes* for *Teaching Heresie*; and that's against the true *Faith*: And that which so many *Learned Men* have affirmed, is not out of all *Doubt*. Or if it be, why does *Bellarmino* take so much pains to confute and dis-prove them, as † *he doth*? Secondly, *Because* *Christ* obtained of his *Father* every thing that he prayed for, if he prayed for it absolutely, and not under a *Condition*: *Father, I know thou hearest me always*, St. *John* 11. Now *Christ* here prayed absolutely for St. *Peter*; therefore, whatsoever he asked for him, was granted. Therefore, if *Christ* intended his *Successors*, as well as *himself*, his *Prayer* was granted

† *Bellarmino L. 4. de Rom. Pont. cap. 8.*

Joh. 11. 42.

granted for his *Successors*, as well as for *himself*. But then, if *Bellarmino* will tell us absolutely, as he doth, \* *That the Whole Gift obtained by this Prayer for St. Peter did belong to his Successors*; and then, by and by, after break this Gift into two parts, and call the first part into doubt, whether it belongs to his *Successors* or no, he cannot say the second part is out of all doubt: For if there be reason of doubting the one, there's as much reason of doubting the other, since they stand both on the same Foot, *The Validity of Christ's Prayer for St. Peter*.

\* *Donum hoc loco Petro impetratum, etiam ad Successores pertinet. Bellar. L. 4. de Rom. Pont. cap. 3. § Quatuor, donum hoc.*

Yea, but *Christ* charged *St. Peter* to govern, and feed his whole Flock, *St. John*. 21. Nay, soft: 'Tis but his *Sheep*, and his *Lambs*; and that every *Apostle*, and every *Apostle's Successor* hath Charge to do. \* *St. Matth*. 28. But over the whole Flock I find no one *Apostle*, or *Successor* set. And 'tis a poor Shift to say, as *A. C.* doth, *That the Bishop of Rome is set over the whole Flock, because both over Lambs and Sheep*. For in every Flock that is not of barren Weathers, there are *Lambs* and *Sheep*; that is, † weaker and stronger Christians; not *People* and *Pastors*, *Subjects* and *Governors*, as *A. C.* expounds it, to bring the Necks of Princes under *Roman Pride*. And if *Kings* be meant, yet then the Command is *Pasce*, feed them: But *Depocere*, or *Occidere*, to depose, or kill them, is not *Pascere* in any Sense; *Lanii id est, non Pastoris*; that's the *Butcher's*, not the *Shepherd's* part. If a *Sheep* go astray never so far, 'tis not the *Shepherd's* part to kill him; at least, if he do, *non pascit, dum occidit*; he doth not certainly feed, while he kills.

\* *Matth*. 28. 21. & *Matth*. 10. 17. The same Power and Charge is given to them all.

† And this seems to me to allude to that of *St. Paul*, *1 Cor*. 3. 2. and *Heb*. 5. 12. Some are fed with Milk, and some with stronger Meat. The *Lambs* with Milk, and the *Sheep* with stronger Meat. But here *A. C.*

follows *Pope Hildebrand* close; who in the Case of the Emperor then, asked this Question: *Quando Christus Ecclesiam suam Petro commisit, & dixit, Pasce oves meas, exceptine Reges?* *Platin. in vita Greg*. 7. And certainly *Kings* are not exempted from being fed by the Church; but from being spoiled of their Kingdoms by any Church-men, that they are.

And for the Close, *That the Bishop of Rome shall never refuse to feed and govern the whole Flock in such sort, as that neither particular Man, nor Church, shall have just cause, under pretence of Reformation in Manners or Faith, to make a Separation from the whole Church*. By *A. C.*'s favour, this is meer begging of the Question. He says, the *Pope* shall ever govern the *Whole Church* so, as that there shall be no just Cause given of a Separation. And that is the very thing which the *Protestants* charge upon him; namely, That he hath governed, if not the *Whole*, yet so much of the Church as he hath been able to bring under his Power; so as that he hath given too just Cause of the present continued Separation. And as the Corruptions in the Doctrine of Faith in the Church of *Rome* were the Cause of the first Separation,

NUM. 18. A. C. p. 58.

A.C. p. 58.

paration, so are they, at this present day, the Cause why this Separation continues. And farther; I, for my part, am clear of Opinion, that the Errors in the Doctrine of Faith, which are charged upon the whole Church; at least, so much of the whole, as, in these Parts of Europe, hath been kept under the Roman Jurisdiction, have had their Original and Continuance from this, that so much of the Universal Church (which, indeed, they account *All*) hath forgotten her own Liberty, and submitted to the Roman Church and Bishop; and so is, in a manner, forced to embrace all the Corruptions, which the Particular Church of Rome hath contracted upon it self. And being now not able to free her self from the Roman Jurisdiction, is made to continue also in all her Corruptions. And for the Protestants, they have made no Separation from the General Church, properly so called; (for therein A. C. said well, the Pope's Administration can give no Cause to separate from that;) but their Separation is only from the Church of Rome; and such other Churches, as by adhering to her, have hazarded themselves, and do now mis-call themselves, the Whole Catholick Church. Nay, even here the Protestants have not left the Church of Rome in her Essence, but in her Errors; not in the Things which Constitute a Church, but only in such Abuses and Corruptions, as work toward the Dissolution of a Church.

F. I also asked, who ought to Judge in this Case? The B. said, a General Council.

§. 26.  
NUM. 1.  
A.C. p. 59.

B. And surely, What greater or surer Judgment you can have, where Sense of Scripture is doubted, than a General Council, I do not see; nor do you doubt. And A. C. grants it to be a most Competent Judge of all Controversies of Faith, so that all Pastors be gathered together, and in the Name of Christ, and pray unanimously for the promised Assistance of the Holy Ghost, and make great and diligent Search and Examination of the Scriptures, and other Grounds of Faith; And then Decree what is to be held for Divine Truth. For then (saith he) 'tis Firm, and Infallible, or else there is nothing firm upon Earth. As fair as this Passage seems, and as freely as I have granted, that a General Council is the best Judge on Earth, where the Sense of Scripture is doubted; yet, even in this Passage, there are some things considerable. As first, When shall the Church hope for such a General Council, in which all Pastors shall be gathered together? There was never any such General Council yet, nor do I believe such can be had. So that's supposed in vain; and you might have learned this of

\* Bel-

\* *Bellarmino*: if you will not believe me.

Next (saith he) *If all these Pastors pray unanimously for the Promised Assistance of the Holy Ghost.* Why, but if all Pastors cannot meet together, all cannot pray to-

gether, nor all search the Scriptures together, nor all upon that Search Decree together. So that is supposed in vain too. Yea

but Thirdly, *If all that meet do pray unanimously.* What then?

*All that meet* are not simply *All*. Nor doth the *Holy Ghost*

come, and give his *Assistance* upon every Prayer, that is made

*unanimously*, though by very many *Prelates* or other *Faithful*

*People* met together, unless all other *Requisites*, as well as *Una-*

*nimity*, to make their Prayer to be heard and granted, be ob-

served by them; So that an *Unanimous Prayer* is not adequately

supposed, and therefore concludes not. But lastly, how

far a *General Council*, if all *A. C's Conditions* be observed, is *firm*,

and *Infallible*, that shall be more fully discussed at after. † In

the mean time, these two Words *Firm* and *Infallible* are ill put

together as *Synonyma's*. For there are some things most *Infal-*

*lible* in themselves, which yet could never get to be made

*firm* among Men. And there are many things made *firm* by

*Law* both in *Churches* and *Kingdoms*, which yet are not *In-*

*fallible* in themselves. So to draw all together; to settle

*Controversies* in the Church, here is a *Visible Judge* and *In-*

*fallible*, but not *living*. And that is the || *Scripture* pronoun-

sum *Judices*. Si *Christiani* de utraque parte dari non possunt, quia studii veritas impeditur. De foris

quærendus est *Judex*. Si *Paganus*, non potest nosse *Christiana* Secreta. Si *Judeus*, inimicus est *Chri-*

*stiani Baptisinarum*. Ergo in terris de hac re nullum poterit reperiri *Judicium*. De Cælo quærendus

est *Judex*. Sed ut quid pulsamus ad Cælum quum habemus hic *Evangelio*? *Testamentum* (inquam

quia hoc loco recte possunt terrena cælestibus comparari) tale est, quod quivis hominum habens numerosos fi-

lios, his quamdiu pater præfens est, ipse imperat singulis; non est adhuc necessarium *Testamentum*; Sic

& *Christus* præfens in terris fuit, (quamvis nec modo desit) pro tempore quicquid necessarium erat, *Apo-*

*stolis* Imperavit. Sed quomodo terrenus Pater dum se in confinio senserit mortis, timens ne post mortem

suam, rupta pace ligent fratres, adhibitis *Testibus* *Voluntatem* suam de *Pectore* morituro transfert in

*Tabulas* diu duraturas. Et si fuerit inter fratres contentio nata, non itur ad tumultum, sed quæritur

*Testamentum*; & qui Tumulo quiescit, tacitus de *Tabulis* loquitur. *Vivus*, cujus est *Testamentum*, in Cælo est.

Ergo *Voluntas* ejus, velut in *Testamento*, sic in *Evangelio* inquiratur. Opt. l. 5. adv. Parm.

This pregnant Place of *Optatus*, (That the *Scripture* is the *Judge* of Divine Truth, whenever it is que-

stioned) though *Baldwin* dare not deny both, yet he would slide by it, and by a parallel place as full in

*S. Aug.* in *Psalm. 21. Expositione 2.* with this shift, that *S. Augustine* in another place had rather use the *Testi-*

mony of Tradition, that is, the *Testimony Nuncupativi* potius quam *Scripti Testamenti*, of the *Nuncupa-*

*tivo*, rather than the *Written Will* of *Christ*. *Baldwin.* in *Optat. L. 3.* But this is a meer shift. First, because

it is *Petitio principii*, the meer begging of the Question For we deny any *Testament* of *Christ*, but that

which is written. And *A. C.* cannot shew it in any one *Father* of the Church, that *Christ* ever left behind

him a *Nuncupative obligatory Will*. Secondly, because nothing is more plain in these two *Fathers*, *Opta-*

*tes* and *S. Augustine*, than that both of them appeal to the *Written Will*, and make that the *Judge* without

any Exception, when a matter of Faith comes in Question. In *Optat.* the words are: *Habemus in Evan-*

*gelio*, we have it in the Gospel. And in *Evangelio inquiratur*, Let it be inquired in the Gospel: And

*Christ* put in *tabulas diu duraturas*, into *Written* and lasting Instruments. In *S. Augustine* the Words

are: *Our Father* did not dyo in *ostæa*, &c. And *Tabule aperiantur*, Let his written Instruments be

opened. And *Legamus verba mortui*, Let the Words of him that dyed, be read. And again, *Aperi, Le-*

*gamus*, Open the Will, and let us read. And *Legamus, quid litigamus?* Why do we strive? Let's read

the Will. And again, *Aperi Testamentum, lege*, Open the Will, read. All which Passages are most ex-

press and full for his *Written Will*, and not for any *Nuncupative Will*, as *Baldwin* would put upon us. And

*Mare* who takes the same way with *Baldwin*, is not able to make it out, as appears by *Dr. Reynolds* in his

\* Si omnes, nullum fuit hactenus Concilium Generale, neque etiam videtur deinceps futurum. *Bellarmin.* 1. de Cone. cap. 17. §. 1.

† §. 33. *Confid.*

|| And this was thought a sufficient Judge too, when Christians were as humble as Learned. I am sure *Optatus* thought so. *Quærendi*



cing by the Church. And there is a *visible* and a *Living Judge*, but not *Infallible*; and that is a *General Council*, lawfully called, and so proceeding. But I know no formal *Confirmation* of it needful (though *A. C.* require it\*) but only that after it is ended, the *Whole Church* admit it, be it never so tacitly.

\* § 28. Num. 1.  
And so plainly  
S. Augustine  
speaking of

S. Cyprian's Error about Rebaptization, &c. says, *Illis temporibus antequam Plenarii Concilii sententia quid in hac re sequendum esset, totius Ecclesie Consensio confirmasset, Visum est ei cum, &c. L. 1. de Bap. cont. Donatist. c. 18.* So, here is first *Sententia Concilii*: And then the *Confirmation* of it is *totius Ecclesie Consensio*, the Consent of the *Whole Church* yielding unto it. And so Gerson. *Concurrente Universali totius Ecclesie consensu, &c. In Declaratione Veritatem que credende sunt, &c. § 4.* For this, that the Pope must confirm it, or else the *General Council* is invalid, is one of the *Roman Novelties*. For this cannot be shewed in any Antiquity void of just Exception. The truth is, the Pope as other Patriarchs and great Bishops used to do, did give his Assent to such Councils as he approved. But that is no Corroboration of the Council, as if it were invalid without it: but a Declaration of his consenting with the rest. § 33. *Consid. 4. Num. 6.*

NUM. 2.  
A.C. p. 59. 60.

In the next Place, *A. C.* interposes new Matter quite out of the Conference. And first in case of *Distraction* and *Disunion* the Church, he would know, what is to be done to *Re-unite*, when a *General Council* (which is acknowledged to be a fit Judge) cannot be had by Reason of manifold *Impediments*: Or if being called, will not be of one Mind? Hath Christ our Lord (saith he) in this Case provided no Rule, no Judge *Infallibly* to determine *Controversies*, and to procure *Unity* and *Certainty* of Belief? Indeed the Protestants admit no *Infallible Means*, Rule or Judge, but only *Scripture* which every man may interpret as he pleaseth, and so all shall be uncertain. Truly, I must confess, there are many *Impediments* to hinder the Calling of a *General Council*. You know in the *Ancient Church* there was†hinderance enough, and what hurt it wrought. And afterward though it were long first, there was provision made for ||frequent calling of Councils, and yet no Age since saw them called according to that Provision in every Circumstance; therefore *Impediments* there were enough, or else some declined them wilfully, though there were no *Impediments*. Nor will I deny, but that when they were called, there were as many \**Practices* to disturb or pervert the Councils. And these *Practices* were able to keep many Councils from being all of one Mind. But if being called, they will not be of one Mind, I cannot help that; Though that very *not agreeing* is a shrewd Sign, that the *other Spirit* hath a Party there against the *Holy Ghost*.

†Christianitas  
in diversas  
Hereses scissa  
est, quia non e-  
rat licentia  
Episcopis in u-  
num conveni-  
re, persecutio-  
ne se vivente  
usque ad tem-  
pora Constanti-  
ni, &c. Isidor.  
præfat. in  
Concil. Edit.  
Venet. 1585.  
|| Frequens  
Generalium  
Conciliorum  
celebratio est  
præcipua cul-  
tura Agri Do-  
minici, &c. Et  
illorum neg-  
lectus Erroras,  
Hereses, &  
Schismata dis-  
seminat. Hæc  
præteritorum

temporum recordatio & præsentium consideratio ante oculos nostros ponunt. Itaque sancimus, ut à modò Concilia Generalia celebrentur; ita quod Primum à fine hujus Concilii in quinquagesimum immedatè sequens, Secundum vero à fine illius in septennium, & deinceps de decennio in decennium perpetuo celebrantur, &c. Concil. Constant. Sess. 39. Et apud Gerson. Tom. p. 230. Et Pet. de Aliaco Card. Cameracensis libellum obtulit in Concil. Constant. de Reformatione Ecclesie contra Opinionem eorum qui putarunt Concilia Generalia minus necessaria esse, quia Omnia bene à Patribus nostris ordinata sunt, &c. In-fact. Rerum expetendarum. fol. 28. Et Schismatibus debet Ecclesia citò per Concilia Generalia Provi-dari, ut in Primitiva Ecclesia docuerunt Apostoli, Ut Act. 6. & Act. 15. Ibid. fol. 204. A.

\* In Concil. Ariminensi multi paucorum fraude decepti, &c. S. Aug. L. 3. contra Maximinum, c. 14.

Now

Now A. C. would know, what is to be done for Re-uniting of a Church divided in Doctrine of the Faith, when this Remedy by a General Council cannot be had : Sure Christ, our Lord (saith he) hath provided some Rule, some Judg, in such and such like Cases, to procure Unity, and Certainty of Belief. I believe so too; for he hath left an Infallible Rule, the Scripture : And that, by the manifest places in it (which need no Dispute, no External Judg) is \* able to settle Unity, and Certainty of Belief in Necessaries to Salvation : And in Non necessariis, in and about things not necessary, there ought not to be a Contention to a † Separation.

\* Non per difficiles nos Deus ad Beatam vitam Questiones vocat, &c.

In absoluto nobis & facili est aternitas; Jesum suscitatum à mortuis per Deum Credere, & Ipsum esse Dominum confiteri, &c. S. Hillar. L. 10. de Trin. ad finem.

† Cyprianus & Collega ipsius credentes Hæreticos & Schismaticos Baptismum non habere, sine Baptismo receptis, &c. iis tamen communicare quam separari ab Unitate maluerunt. S. Aug. L. 2. de Baptismo contra Donatist. c. 6. Et hi non contaminabant Cyprianum. Ibid. fine.

And therefore A. C. does not well, to make that a Crime, that the Protestants admit no Infallible Rule, but the Scripture only : Or, as he (I doubt, not without some Scorn) terms it, beside only Scripture. For what need is there of another, since this is most Infallible; and the same which the \* Ancient Church of Christ admitted? And if it were sufficient for the Ancient Church, to guide them, and direct their Councils; why should it be now held insufficient for us, at least, till a free General Council may be had? And it hath both the Conditions which † Bellarmine requires to a Rule; namely, that it be Certain, and that it be Known: For if it be not certain, it is no Rule; and if it be not known, 'tis no Rule to us. Now the || Romanists dare not deny, but this Rule is Certain; and that it is sufficiently Known in the manifest Places of it, and such as are necessary to Salvation, none of the Antients did ever deny; so there's an Infallible Rule.

\* Recensuit cuncta sanctis Scripturæ consona. Euseb. L. 5. Hist. c. 20. De Irenæo. Regula Principalis de quâ Patetius agnoscitur Tert. de Monogam. c. 2. And this is true, though the Author spake it when he was Lapsed. Ipsas Scripturas

ras apprime tenens. S. Hieron. ad Marcellum adversus Montanum. Tom. 2. Hoc quia de Scripturis non habet auctoritatem, eadem facilitate non contemnitur, quâ probatur. S. Hieron. in S. Math. 23.

Manifestus est fidei lapsus, & liquidum superbia virum, vel respicere aliquid eorum quæ Scriptura habet, vel inducere quicquam quod scriptum non est. S. Basil. Serm. de Fide. Tom. 2. p. 154. Edit. Basileæ, 1555.

Contra insurgentes Hæreses sepe pugnavi Agraphis, verum non alienum à piâ secundum Scripturam sententiâ. Ibid. p. 153.

And before Basil, Tertul. Adoro Scripturæ plenitudinem, &c. si non est scriptum, timeat Hermogenes. Ne illud adiacentibus vel detrahentibus destitutum. Tertul. advers. Hermog. c. 22.

And Paulinus plainly calls it, Regulam Directionis, Epist. 23.

De hac Regulâ tria observanda sunt. 1. Regula est, sed à tempore quo scripta. 2. Regula est, sed per Ecclesiam applicanda, non per privatum Spiritum. 3. Regula est, & mensurat omnia quæ continent: continet autem omnia necessaria ad salutem, vel mediâ vel immediatè. Et hoc tertium habet. Biel. in 3. D. 25. q. unicâ. Conclus. 4. M. And this is all we say. Hook. L. 5. Eccles. Pol. §. 22.

† Regula Catholice fidei debet esse certa & nota. Si certa non sit, non erit Regula. Si nota non sit, non erit Regula. Si nota non sit, non erit Regula. Bellar. L. 1. de Verbo Dei, c. 2. §. 5. Sed nihil est vel certius vel notius Sacra Scriptura. Bellar. ibid. §. 6. Therefore the Holy Scripture is the Rule of Catholick Faith, both in it self, and to us also: For in things simply necessary to Salvation, it is abundantly known and manifest; as §. 16. Num. 5.

|| Convenit inter nos & omnes omnino Hæreticos, Verbum Dei esse Regulam fidei, ex qua Dogmatibus judicandum sit. Bellarm. Præfat. Tom. 1. fine. And although there, perhaps, he includes Traditions, yet that was never proved yet. Neither, indeed, can he include Traditions: For he speaks of that Word of God, upon which all Hereticks consent: But concerning Traditions, they all consent not, that they are a Rule of Faith: Therefore he speaks not of them.

Nor

NUM. 5. Nor need there be such fear of a *Private Spirit* in these *manifest* things, which being but read, or heard, teach themselves. Indeed, you *Romanists* had need of some other *Judg*, and he a propitious one, to crush the *Pope's* more powerful *Principality* out of *Pasce oves*, Feed my Sheep. And yet this must be the meaning (if you will have it) whether *Gideon's* Fleece be wet, or dry, *Judg.* 6. that is, whether there be Dew enough in the *Text*, to water that Sense, or no. But, I pray, when God hath left his Church this *Infallible Rule*, what Warrant have you to seek another? You have shewed us none yet, what e'er you think you have. And I hope *A. C.* cannot think, it follows, that Christ our Lord hath provided no *Rule* to determine necessary *Controversies*, because he hath not provided the *Rule*, which he would have.

Judg. 6.

NUM. 6. Besides; Let there be such a living *Judg* as *A. C.* would have, and let the \* *Pope* be he; yet that is not sufficient against the Malice of the *Devil*, and *Impious Men*, to keep the Church at all Times from *Renting*, even in the *Doctrine* of *Faith*; or to consider the *Rents* which are made. For *Oportet esse Hæreses*, 1 Cor. 11. *Heresies* there will be, and *Heresies* properly there cannot be, but in *Doctrine* of the *Faith*. And what will *A. C.* in this Case, do? Will he send *Christ* our Lord to provide another *Rule* than the Decision of the *Bishop of Rome*, because he can neither make *Unity*, nor *Certainty* of *Belief*? And (as 'tis most apparent) he cannot do it *de facto*, so neither hath he *Power* from *Christ*, over the whole Church, to do it: Nay, out of all doubt, 'tis not the least Reason, why *de facto* he hath so little Success, because *de jure* he hath no Power given. But since *A. C.* requires another *Judg* besides the *Scripture*, and in Cases, when either the time is so difficult, that a *General Council* cannot be called; or, the *Council* so set, that they will not agree; Let's see how he proves it.

\* For so he affirms, p. 53.

1 Cor. 11. 19.

NUM. 7.  
A.C. p. 60.

'Tis thus; *Every Earthly Kingdom* (saith he) *when Matters cannot be composed by a Parliament* (which cannot be called upon all Occasions: Why doth he not add here, And which being called, will not always be of one Mind; as he did add it in Case of the Council?) *bath, besides the Law-Books, some living Magistrates, and Judges; and, above all, one visible King, the Highest Judg, who hath Authority sufficient to end all Controversies, and settle Unity in all Temporal Affairs. And shall we think, that Christ, the wisest King, hath provided, in his Kingdom, the Church, only the Law-Books of the Holy Scripture, and no living, visible Judges; and, above all, one Chief, so assisted by his Spirit, as may suffice to end all Controversies for Unity, and Certainty of Faith: Which can never be, if every Man may interpret Holy Scripture, the Law-Books, as he list?* This is a very plausible Argument with the Many. But the



the foundation of it is but a \* *Similitude*; and if the *Similitude* hold not in the main, the Argument's nothing. And so I doubt, it will prove here. Ple observe Particulars as they lie in order.

*sed rebus ipsis satisfiat, &c. S. August. L. de Quant. Anima, cap. 32. Whereupon the Logicians tell us rightly, that this is a Fallacy, unless it be taken reduplicativè. i. e. de similibus quæ similia sunt. And hence Aristotle himself 2 Top. Loc. 32. lays, ἡδὲν ἐν τῶν ὁμοίων, εἰ ὁμοίως ἔχῃ. Resum in Similibus; si similitèr se habent.*

And first, he will have the whole *Militant Church* ( for of <sup>NUM. 8.</sup> that we speak ) a *Kingdom*. But this is not certain : For they are *no mean ones*, which think our *Saviour Christ* left the Church *Militant* in the Hands of the *Apostles*, and their *Successors*, in an *Aristocratical*, or rather a *Mixt Government*; and that the Church is not \* *Monarchial* o-

therwise than the *Triumphant and Militant* make one Body under *Christ the Head*. And in this sense indeed, and in this only, the Church is a most absolute *Kingdom*. And the very expressing of this sense is a full Answer to all the Places of Scripture, and other Arguments brought by † *Bellarmino* to prove that the Church is a *Monarchy*. But the Church being as large as the world, *Christ* thought it fitter to govern it *Aristocratically*, by *Divers*, rather than by *One Vice-Roy*. And I believe this is true. For all the time of the first *three hundred years*, and somewhat better, it was governed *Aristocratically*, if we will impartially consider, how the *Bishops* of those times carried the whole Business of admitting any new consecrated *Bishops*, or others to, or rejecting them from, their *Communion*. For I have carefully Examined this for the first *six hundred years*, even to, and within the time of *S. Gregory the great*. || Who in the beginning of the *seventh Hundred year* sent such Letters to *Augustine* then *Arch-bishop* of *Canterbury*, and to \* *Quirinus*, and other *Bishops in Ireland*; And I find, That the

*Literæ Communicatoriæ* which certified from one Great *Patriarch* to another, who were fit or unfit to be admitted to their *Communion*, if they upon any Occasion repaired to their *Sees* were sent mutually, and as freely, and in the same manner from *Rome* to the other *Patriarchs*, as from them to it. Out of which, I think, this will follow most directly, That the

\* When *Gerson* writ his Tract *De Aufferibilitate Papæ*, sure he thought the Church might continue in a very good Being, without a *Monarchial Head*: Therefore, in his Judgment, the Church is not by any Command or Institution of *Christ*, *Monarchial*. *Gerson. par. 1. pag. 154.*

When *S. Hieron* wrote thus: [*Ubique fuerit Episcopus. five Romæ. five Eugubii. five Constantinopoli. five Rhegii. five Alexandria. five Tanis; ejusdem meriti, ejusdem est & Sacerdotii. S. Hieron. Epist. ad Evagrium.*] doubtless he thought not of the *Roman Bishops Monarchy*. For what *Bishop* is of the same Merit, or of the same Degree in the Priesthood with the *Pope*, as things are now carried at *Rome*? *Afferimus etiam, Patribus & Græcis & Latinis, ignotus esse voces de Petro aut Papa, Monarchia & Monarchia. Nam quod in superioribus observabamus reperiri. eandem distinctionem positis pro Episcopo, & Episcopatu, nihil hoc ad rem facit. Ita. Casaub. Exercitatione 15. ad Annales Eccles. Baron. §. 12. p. 378. & §. 11. p. 360. disertè asserit & probat Ecclesiæ Regimen Aristocraticum fuisse.*

† *Bellar. L. 2. de Concil. c. 16. §. 1, 2, 3.*

|| *S. Greg. L. 9. Epist. 58. & L. 12. Epist. 15.*

\* *S. Greg. L. 9. Epist. 61.*



\* Bellar. L. 3.  
de Ecclef. c. 2.  
§. Noſtra au-  
teti.

*Church-Government then was Aristocratical.* For had the *Bishop of Rome* been then accounted *Sole Monarch* of the Church, and been put into the *Definition* of the Church (as he is now by \* *Bellarmino*) all these *Communicatory Letters* should have been directed from *him* to the rest, as whose admittance ought to be a Rule for all to Communicate; but not from others to *him*, or at least not in that *even, equal, and Brotherly* way, as now they appear to be written. For it is no way probable, that the *Bishops of Rome*, which even then sought their own Greatness too much, would have submitted to the other *Patriarchs* voluntarily, had not the very Course of the Church put it upon them.

NUM. 9.  
\* Non enim  
Respublica est  
in Ecclesia:  
sed Ecclesia in  
Republica: i.  
e. in Imperio  
Romano. Op-  
tat: L. 3.

Besides, this is a great and undoubted Rule, given by \* *Op-  
tatus*, That wheresoever there is a Church, there the Church is  
in the Common-wealth, not the Common-wealth in the Church. And  
so also the Church was in the Roman Empire. Now from this  
Ground I argue thus: If the Church be within the Empire or  
other Kingdom, 'tis impossible the Government of the Church  
should be *Monarchical*. For no *Emperor* or *King* will endure  
another King within his Dominion, that shall be greater than  
himself, since the very enduring it, makes him that endures it,  
upon the matter, *no Monarch*. Nor will it disturb this Argu-  
ment: That two *Great Kings* in *France* and *Spain* permit this.  
For he that is not blind, may see, if he will, of what little va-  
lue the *Pope's* Power is in those *Kingdoms*, farther than to serve  
their own turns of *Him*, which They do to their great ad-  
vantage. Nay farther, the *Ancient Canons* and *Fathers* of  
the Church seem to me plain for this: For the <sup>a</sup> *Council of*  
*Antioch* submits Ecclesiastical Causes to the *Bishops*. And what  
was done amiss by a *Bishop*, was corrigible by a <sup>b</sup> *Synod of Bi-  
shops*, but this with the <sup>c</sup> *Metropolitan*. And in case these  
did not agree, the <sup>d</sup> *Metropolitan* might call in other Bishops  
out of the *Neighbouring Provinces*. And if things settled not  
this way, a *General Council* (<sup>e</sup> under the *Scripture*, and dire-  
cted by it) was the Highest Remedy. And <sup>f</sup> *St. Cyprian* even  
to *Pope Cornelius* himself says plainly: That to every *Bishop* is  
ascribed a portion of the flock for him to govern. And so not  
all committed to One. In all this the Government of the  
Church seems plainly *Aristocratical*. And if all other Argu-  
ments fail, we have one left from *Bellarmino*, who opposes it  
as much as any, <sup>g</sup> twice for failing. And yet, where he goes  
to exclude *Secular Princes* from Church-Government, <sup>h</sup> all his  
*Quotations*, and all his *Proofs* run upon this *Head*, to shew,  
That the Government of the Church was ever in the *Bishops*.  
What says <sup>i</sup> *A. C.* now to the Confession of this great Adver-  
sary, and in this great Point, extorted from him by force of  
Truth? Now if this be true, then the whole Foundation of  
this

a Concil An-  
tioch. c. 9. p.  
517.

b Concil. Nic.  
i. c. 5. et An-  
tioch. c. 12.

c Concil. Nic.  
i. c. 44. et An-  
tioch. Can. 9.

d Concil. An-  
tioch. c. 14.

e Sed præpo-  
nitur Scrip-  
tura. S. Aug. L.

2. de Bapt.  
cont. Donat.

c. 3.

f Nam cum  
Statutum sit  
omnibus no-  
bis, Sc. et sin-  
gulis Pastori-  
bus portio gre-  
gis, Sc. S. Cy-  
pr. L. 1. Ep. 3.

g Bellar. L. 1.  
de Rom. Pont.

c. 8. et L. 2. de  
Concil. c. 16.

h Bellar. L. 1.  
de Rom. Pont.

c. 7.

i A. C. p. 64.

65.

this Argument is gone. *The Church Militant is no Kingdom*; and therefore not to be Compared, or Judged by One. The Resemblance will not hold.

Next, suppose it a *Kingdom*: yet the *Church Militant* remaining one, is spread in many *Earthly Kingdoms*; and cannot well be ordered like any one particular \* *Kingdom*. And therefore, though, as one particular Kingdom there be many *Visible Judges*, and one *Supreme*: yet it follows not, That in the *Universal Militant Church* there must be one *Supreme*. For how will he enter to Execute his Office, if the *Kings* of those *Kingdoms* will not give leave?

lo fideli præsit unus solus. Tum quia omnia Negotia unius populi partialis potest sustinere unus solus: Nullus autem unus potest sustinere omnia Negotia etiam majora omnium Christianorum. Tum quia minus malum est, ut populus partialis & parvus inficiatur ab uno Episcopo, quam ut totus, vel fere totus populus Christianus inficiatur ab uno Capite, quod omnibus præsit, Occam, L. 2. Dial. Tract. 1. p. 3. c. 30. ad 8. And besides this of Occam. To that Common Argument, That Monarchical Government is the best, and therefore undoubtedly that which Christ instituted for his Church, 'tis sufficient to Answer, That a Monarchy is the best Form of Government in one City or Country. Arist. L. 8. Moral. c. 10. But it follows not, That it is the best in respect of the whole World, where the Parts are so remote, and the dispositions of men so various. And therefore Bellarm. himself confesses: Monarchiam Aristocratiam & Democratiam admixtam utiliorem esse in hac vitâ, quam simplex Monarchia est. L. 1. de Rom. Pont. c. 3. §. 1.

Now here, though A. C. expresses himself no farther, yet I NUM. 11. well know, what he and his Fellows would be at. They would not be troubled to ask leave of any several *Kings* in their several Dominions. No; they would have one *Emperor* over all the *Kings*, as well as One *Pope* over all the *Bishops*. And then you know \* who told us of two great *Lights* to govern the World, the Sun and the Moon, that is, the *Pope* and the *Emperor*. At the first it began with more Modesty, The *Emperor* and the *Pope*. And that was somewhat Tolerable. For † St. Augustine tells us, That the *Militant Church* is often in Scripture called the Moon, both for the many Changes it hath, and for its obscurity in many times of its Peregrination. And he tells us too, That if we will understand this place of Scripture in a *Spiritual Sense*: || Our Saviour Christ is the Sun, and the *Militant Church*, as being full of Changes in her Estate, the Moon. But now it must be a *Triumphant Church* here; *Militant* no longer. The *Pope* must be the Sun, and the *Emperor* but the Moon. And lest *Innocent's* own Power should not be able to make good his *Decretal*; \* *Gasper Schioppes* doth not only avow the *Allusion* or *Interpretation*, but is pleased to express many Circumstances, in which he would fain make the World believe the Resemblance holds. And

\* In the first Glo's ascribed to Isidore, in Gen. 1. 16. 'tis Per Solem intelligitur Regnum; per Lunam, Sacerdotium. But Innocent the Third, almost six hundred years after Isidore's death, perverts both Text and Glo's. Thus: Ad firmamentum Cæli, i. e. Universalis Ecclesia, fecit Deus duo magna Luminaria, hoc est, duas instituit Potestates, Pontificalem, & Regalem, &c. Ut quanta inter Solem & Lunam, tanta inter Pontifices & Reges differentia cognoscatur. Epiit. ad Imperat. Constantinopolitanum Decret. L. 1. de Majoritate & Obedientia. Tit. 33. cap. Solita.

† Ecclesia Militans sæpe in Scripturis dicitur Luna, propter Mutabilitatem, &c. S. Aug. Epist. 119. c. 6.

|| Intelligimus spiritualiter Ecclesiam, &c. Et hic quis est Sol, nisi Sol Justitiæ? &c. S. Aug. in Psal 103.

\* Gasp. Schiopp. L. dicto Ecclesiasticus, c. 145.

lest any man should not know how much the *Pope* is made greater than the *Emperor* by this Comparifon;

\* *Igitur cum terra fit fepties major Luna, Sol autem ceteris major terra, refertur ergo ut Pontificalis dignitas quadragesies fepties fit major Regali dignitate.* Gloff. in Decret. prædict. Where first the Gloff. is out in his Latine. He might have faid *Quadragesies*: for *Quadragesies* is no Word. Next, he is out in his *Arithmetick*. For eight times seven makes not forty seven, but fifty fix. And then he is much to blame for drawing down the *Pope's* power from fifty fix to forty seven. And laftly, This Allufion hath no ground of Truth at all. For the *Emperor*, being *Solo Deo minor* (Tertul. ad Scip.) cannot be a Moon to any other Sun.

† *Sed illa Potestas, quæ præest diebus, i. e. in Spiritualibus, major est; quæ vero Carnalibus, minor.* Innocent. 3. ubi supra.

‡ *Ut post ejus mortem, nihil eorum quæ in hac vita egerit, laudaverit aut improbaverit, immutatum fit.* Platina in vitâ ejus.

the \* *Gloss* furnishes us with that too: and tells us, that by this it appears, that since the *Earth* is seven times greater than the *Moon*, and the *Sun* eight times greater than the *Earth*; it must needs follow, that the *Pope's* Power is forty seven times greater than the *Emperor's*. I like him well, he will make odds enough. But what, doth *Innocent the Third* give no Reason of this his Decretal? Yes. And it is (saith he) † *because the Sun, which rules in the day, that is, in Spiritual Things, is greater than the Moon, which rules but in the Night, and in carnal things.* But it is possible that *Innocentius the Third*, being so wise, and so able, as || that nothing which he did, or commended, or disproved in all his life, should after his death be thought fit to be changed, could think that such an Allusion

of *Spiritual Things* to the Day, which the *Sun* governs, and *Worldly Business* to the Night, which the *Moon* governs, should carry weight enough with it to depress *Imperial Power* lower than God hath made it? Out of doubt he could not. For he well knew that *Omnis Anima*, every Soul was to be subject to the *Higher Power*, Rom. 13. And the \* *Higher Power* there mentioned, is the *Temporal*. And the † *Ancient Fathers* come in with a full consent, That *Omnis Anima*, every Soul, comprehends there all without any Exception: All *Spiritual Men*, even to the *Highest Bishop*; and in *Spiritual Causes* too, so the *Foundations of Faith and Good Manners* be not shaken. And where they are shaken, there ought to be *Prayer and Patience*, there ought not to be *Opposition by Force*. Nay he knew well that || *Emperors and Kings* are *Custodes utriusque Tabulæ*: They, to

Rom. 13. 1.

\* *Patres veteres, & præcipue August. Epist. 54. Apostolum interpretantur de Potestate seculari tantum loqui, quod & ipse Textus subindicat.* Sc. Salmeron, Disput. 4. in Rom. 13. §. Porro per potestatem.

† *Πᾶσι ταῦτα διατάσσας, καὶ ἰσχύς, &c. Omnibus ista imperantur, & Sacerdotibus & Monachis, &c. Et postea. Etiam si Apostolus si, si Evangelista, si Propheta, si quisquis tandem fueris. S. Chrysost. Hom. 23. in Rom. Siue est Sacerdos, siue Antistes, &c. Theodoret. in Rom. 13. Si omnis Anima, & vestra. Quis vos excipit ab Universitate? &c. Ipsi sunt qui vobis dicere solent servare vestrae Sedis honorem, &c. Sed Christus aliter & Jussit, & Gessit &c. S. Bern. Epist. 42. ad Henricum Senonensem Archiepiscopum. Et Theophylact. in Rom. 13. Where it is very observable, that Theophylact lived in the time of Pope Gregory the Seventh. And S. Bernard after it, and yet this Truth obtained then. And this was about the year 1130.*

¶ *An forte de Religione fas non est ut dicat Imperator, vel quos miserit Imperator? Cur ergo ad Imperatorem vestri venerit Legati? Cur enim fecerunt Causa sua Judicem, non secuturi quod ille judicaret?* Sc. S. Aug. L. 1. cont. Epist. Parmen. c. 9. Et Quæstio fuit, an pertineret ad Imperatorem adversus eos aliquid statuere qui prava in Religione sectantur. Ibid. Nor can this be said to be Usurpation in the Emperor. Nam, S. August. alibi sic. Ad Imperatoris curam, de qua rationem Deo reddimus est. Res illa maxime pertinebat. S. Aug. Epist. 162. & Epist. 50. Quis mente sobrius Regibus dicat: Nolite curare in Regno vestro à quo teneatur, vel oppugnetur Ecclesia Domini vestri? &c. Antiquitas rectè dixit, Magistratus est custos Legis, scilicet Primæ & Secundæ Tabulæ, quod ad disciplinam attinet Confessio Saxonicæ, §. 23. & Gerardus Tom. 6. Locorum, c. 6. §. 5. Membro 1. probat ex Deut. 17. 18.

whom

whom the custody and preservation of both Tables of the Law for worship to God, and duty to Man, are committed. That a *Book of the Law* was by Gods own Command in Moses his time, to be given the King, \* *Deut.* 17. That the *Kings* under that Law, but still according to it, did proceed to *Necessary Reforms* in *Church-Businesses*; and therein commanded the *very Priests* themselves, as appears in the Acts of † *Hezekiah* and † *Josiah*, who yet were never Censured to this day for usurping the *High-Priests Office*. Nay, he knew full well, That the greatest *Emperors* for the Churches Honour, *Theodosius the Elder*, and *Justinian*, and *Charles the Great*, and divers others, did not only meddle now and then, but did enact Laws to the great Settlement and Increase of *Religion* in their several times. But then if this could not be the Reason, why *Innocentius* made this strange *Allusion*, what was? Why truly, I'll tell you. The *Pope* was now grown to a great, and a firm height.

\* *Gregory the Seventh* had set the *Popedom* upon a broad bottom before this *Innocent's* time. So that now 'tis the less wonder, if he make so bold with the *Emperor*, as to depress him as low as the *Moon*, upon no better ground, than a groundless Resemblance. But beside this *prime Reason*, there are divers other, which may easily be drawn out of the same Resemblance. For since *Innocentius* his main aim was to publish the *Popes* greatness over *Kings* and *Emperors*: Why doth he not tell us, That the *Pope* is as the *Sun*, and the *Emperor* as the *Moon*? Because as the *Moon* borrows all her light from the *Sun*: So the *Emperor* borrows all his true light from the *Pope*. Or because as the *Moon* still encreases in light, so long as she follows the *Sun*, but so soon as ever she steps before the *Sun* she waines presently, and her light decreases: So the *Emperor*, so long as he is content to follow the *Pope*, and do all that he would have him, his Light, and his Power encrease; but if he do but offer to step before (though that be his proper place) then his Light, and Honour, and Power, and all decrease. And this *Pope Gregory the Seventh* made too good upon the *Emperor Henry the Third*. And *Pope Adrian the Fourth*, and *Alexander the Fourth*, and *Lucius the Third*, with some others, upon *Frederick Barbarossa*. And some other *Emperors* were alike serv'd, where they did not submit. And I hope no man will blame the *Popes* Holiness for this. For, if the *Emperors* kept the *Popes* under for divers years together, whereas

\* *Hic maximus Pontifex totius Ecclesiasticae Libertatis Unicus Assertor.* O-nuph. in Plat. in Greg. 7. For taking Occasion by the War which *Henry the Fourth* had with the *Saxons* and their neighbours, and the complaint of the *Saxons* made to the *Pope* (of which *Platina* in the life of *Gregory the Seventh*) the *Pope* wise enough for his own advantages, sought not only to free himself from the *Emperor*, but to make the *Emperor* subject to him; and for this the History is plain enough.

\* *Bel-*



† *Papa utpote Regis Regum Vicarius nunquam erat de jure subditus Imperatoribus terrenis sed quia tum Potestas ejus non erat nota: — Et quia viribus temporalibus destitutus erat, veller, nollet, subiectus esse cogebatur.* Bellar. in Apologia, c. 15. Responsad Mendacium. 10. And Bellarmine is at the same Argument for Deposing of Kings too: *Quia deerant vires temporales Christianis.* Bellar. L. 5. de Rom. Pont. c. 7. §. Quod si Christiani. Now this is a most lewd untruth, as appears in Tertullian, who lived about the year 200 under Severus. And the Christians then had strength enough against the Emperor, had they had right enough with it.  
† *L. de Monar.*

and as *Innocentius* did in the *Decretal* very grossly ) you may say, 'tis because the *Woman*, which all grant represented the  
|| *Revel. 12. 1. Church*, || *Revel. 12.* is clothed with the *Sun*, that is, with the glorious rays of the *Pope*, and had the *Moon*, that is, the

\* *Sic enim Alexander Tertius collum Frederici Primi pede comprimebat. Et dixit, Scriptum est, Super aspidem & basiliscum, &c. Jo. Nauclerus, Chron. Generatione 40. circa An. 1170. Gen. 1. 16.*

\* *Bellarmino* tells us it was against all right they should do so, the *Pope* being never rightfully subject unto them, I hope the *Pope* having now got Power enough, may keep the *Emperors* under, and not suffer them any more to step before the *Sun*, lest like *Moons* as they are, they lose all their Light. Or because as the *Moon* is but *Vicaria Solis*, the Vicar or Substitute of the *Sun*, as † *Philo* tells us: So the *Emperor*, at least in all Spiritual Causes, is but the *Popes* Substitute, and that for the *Night*, that his *Holiness* may sleep the quieter on the other side of the Sphere. Or lastly ( if you will abuse the *Scripture*, as you too often do,

\* *Emperor*, under her feet. For this is as good, as literal, as proper an Interpretation of these words, as that of *Innocentius* is of the words *Gen. 1. God made two great Lights, the greater light to Rule the day, and the less to rule the night.* Thus he or you

may give your wits leave to play, if you will, for the *Popes Decretal* is a meer fancy. But the true Reason indeed, why *Innocentius* made it, was that above-mentioned. He was now in that Greatness, that he thought he might pass any thing upon the *Christian world*, that pleased him: And was therefore resolved to bring it into the *Body of the Canon*, that after times might have, a *Law* to legitimate and make good their *Predecessors usurpation* over *Emperors* and *Kings*. And rather than fail of this, he would not spare the abusing of *Scripture* it self. Where by the way, dares *A. C.* say this *Pope* did not err in *Cathedra*, when he was so dazed between the *Sun* and the *Moon*, that he wanted light in the midst of it, to expound *Scripture*? Well, I would have the *Jesuit's* leave their practising, and remember, First, that one *Emperor* will not always be able to establish and preserve one only Uniform Practice and Exercise of Religion. Secondly, that supposing he both can and will so do, yet the *Jesuits* cannot be certain, that that one Uniform Exercise of Religion shall be the *Roman Catholick*. And thirdly, That as there is a *Body of Earth*, a world of Confusion to Eclipse their *Moon* the *Emperor*: so in the same way, and by like Interposition, the *Moon* when 'tis grown too near in Conjunction, may Eclipse their *Sun* the *Pope*. And there is no great doubt

doubt but he will, considering what some great Kings make of the Popes Power, at this day, when it pleases them.

And since we are in this Comparison between the Sun and NUM. 12. the Moon, give me leave a little farther to examine, who A.C. and his fellow-Jesuits with some others would have to be this one Emperor. I am not willing to meddle with any the secret Designs of Foreign States: But if they will express their Designs in print, or publish them by Great and Full Authority, I hope then it shall be neither unlawful, nor unfit for me, either to take notice, or to make use of them. Why then you may be pleased to know, They would have another Translation of the Empire from Germany to Spain. They think belike this Emperors line, though in the same House, is not Catholick enough. And if you ask me, how I know this Secret, I will not take it up upon any common Report, though I well know what that says. But I'll tell you how I know it. Somewhat above four hundred years after Innocentius made his Comment upon the two great Lights, the Sun, and the Moon, the Pope and the Emperor; \* a Spanish Frier follows the same Resemblance between the Monarchies of Rome and Spain, in a Tract of his, intituled: *The Agreement of the two Catholick Monarchies*, and Printed in Spanish in Madrid, Anno 1612. In the Frontispeice or Title-page of this Book there are set out two Scutchions: The one bearing the Cross-Keys of Rome: The other the Arms of Castile and Leon, both joined together with this Motto; *In vinculo pacis*, in the bond of peace. On the one side of this there is a Portraiture resembling Rome, with the Sun shining over it, and darting his beams on S. Peters Keys, with this Inscription: † *Luminare Majus*, the greater Light, that it may govern the City (that is Rome) and the whole world. And on the other side there's another Image designing Spain, with the Moon shining over that, and spreading forth its Rays upon the Spanish Scutchion, with this Impress: ‖ *Luminare minus*, the less Light that it may be subject to the City (of Rome he means) and so be Lord to govern the whole world besides. And over all this in the top of the Title-page, there is Printed in Capital Letters, *Fecit Deus duo Luminaria magna*, God made two great Lights. There follows after in this Author a Discovery at large of this Blazoning of these Arms; but this is the Substance of it, and abundantly enough to shew what is aimed at, by whom, and for whom. And this Book was not stolen out without the will and consent of the State. For it hath Printed before it all manner of Licence, that a Book can well have. For it hath the approbation of Father Pedro de Buzza, of the Company of the Jesuits. Of John de Arcediano, Provincial

\* John de Puente, *La Conveniencia de las dos Monarquias Catolicas la de la Iglesia Romana, y la del Imperio Espanol, y defensa de la precedencia de los Reyes Catolicos de Espania a todos los Reyes del mundo.*

† *Luminare Majus, ut præsui Urbi & Orbi.*

‖ *Luminare Minus, ut subdatur Urbi, & dominetur Orbi.*

vincial of the *Dominicans*. Of *Diego Granero*, the *Licenses* appointed for the *Supreme Council of the Inquisition*. And some of these revised this Book by \* Order from the *Lords of that Council*. And last of all the † *Kings Privilege* is to it, with high Commendation of the *Work*. But the *Spaniards* had need look to it for all this, lest the *French* deceive them. For now lately *Friar Campanella* hath set out an *Eclogue* upon the Birth of the *Dolphin*, and that *Permissu Superiorum*, by License from his *Superiors*. In which he says expressly, || *That all Princes are now more afraid of France than ever, for that there is provided for it Regnum Universale, The Universal Kingdom, or Monarchy.*

\* Por Orden de los Seniores del Consejo Supremo.  
† Por Mandado del Rey nuestro Senior.  
|| Quum Gallia aliat  
20000000 hominum. Ex singulis centenis simendo unum colliget  
200000 strenuorum militum stipendiarum, commodè, perpetuèque. Propterea omnes terræ Principes metuunt nunc magis à Gallia, quam unquam ab aliis; Paratur enim illi Regnum Universale. F. Tho. Campanellæ Eclogæ in Principis Galliarum Delphini Nativitatem, cum Aunot. Descrip. Parisiis. 1639. Cum Permissu Superiorum.

NUM. 13.  
A. C. p. 60.

But 'tis time to return: For *A. C.* in this passage hath been very Careful to tell us of a *Parliament*, and of *Living Magistrates* and *Judges* besides the *Law-Books*. Thirdly, therefore the *Church of England* (God be thanked) thrives happily under a *Gracious Prince*, and well understands that a *Parliament* cannot be called at all times: And that there are *Visible Judges*, besides the *Law-Books*, and *One Supreme* (long may he be, and be happy) to settle all *Temporal Differences* (which certainly, he might much better perform, if his *Kingdoms* were well rid of *A. C.* and his fellows.) And she believes too, That our *Saviour Christ* hath left in his *Church*, besides his *Law-book* the *Scripture*, *Visible Magistrates*, and *Judges*, that is, *Arch-bishops* and *Bishops*, under a *gracious King*, to govern both for *Truth* and *Peace* according to the *Scripture*, and her own *Canons* and *Constitutions*, as also those of the *Catholick Church*, which cross not the *Scripture*, and the *Just Laws of the Realm*. \* But she doth not believe there is any *Necessity* to have one *Pope*, or *Bishop* over the *Whole Christian world*, more than to have one *Emperor* over the whole world. Which were it possible, She cannot think fit. Nor are any of these intermediate *Judges*, or that *One*, which you would have *Supreme, Infallible*.

\* Non esse necesse, ut sub Christo sit unus Rector totius Ecclesiæ, sed sufficit quod sint plures regentes diversas Provincias, sicut sunt plures Reges gubernantes plura regna. Ocham. Dial. L. 2. Tract. 1., p. 1. c. 30. ad 1.

NUM. 14.  
A. C. p. 60.

But since a *Kingdom*, and a *Parliament* please *A. C.* so well to pattern the *Church* by, I'll follow him in the way he goes, and be bold to put him in mind, That in some *Kingdoms* there are divers *Businesses* of greatest *Consequence*, which cannot be finally and bindingly ordered, but in and by *Parliament*. And particularly the *Statute-Laws*, which must bind all the *Subjects*, cannot be made, and ratified, but there. Therefore according to *A. C.*'s own *Argument*, there will be some *Businesses* also found,

found, (Is not the Setting of the Divisions of *Christendom* one of them?) which can never be well settled, but in a \* *General Council*: And particularly, the making of Canons, which must bind all Particular *Christians*, and *Churches*, cannot be concluded, and established, but there. And again; As the Supreme Magistrate in the State Civil, may not abrogate the *Laws made in Parliament*, though he may dispense with the *Sanction*, or *Penalty* of the *Law quoad hic & nunc*, as the Lawyers speak; so in the Ecclesiastical Body, no *Bishop*, no, not the *Pope* (where his Supremacy is admitted) hath power to † disanul, or violate the True and Fundamental Decrees of a *General Council*, though he may perhaps dispense, in some Cases, with some Decrees. By all which it appears, though somewhat may be done by the Bishops and Governors of the Church, to preserve the Unity and Certainty of Faith, and to keep the Church from renting, or for uniting it, when it is rent; yet that in the *ordinary* way which the Church hath hitherto kept, some things there are, and upon great emergent Occasions may be, which can have no other Help than a lawful, free, and well composed *General Council*: And when that cannot be had, the Church must pray that it may, and expect till it may; or else reform it self *per partes*, by *National* or *Provincial Synods*, (as hath been said \* *before*.) And in the mean time, it little \* § 24. Num. 1 befits *A. C.* or any Christian, to check at the Wisdom of † Christ, if he have not taken the Way they think fitting to settle *Church-Differences*. Or if, for the Churches Sin, or Tryal, the way of composing them be left more uncertain than they would have it, *that they which are approved may be known*, 1 Cor. 11. 19. But the *Jesuit* had told me before, that a *General Council* had adjudged these things already. For so he says.

*absurditas sequeretur, si post mortem Petri, Humanam Naturam a se creatam sine regimine Unius Personae reliquisset. Extravagant. Com. Tit. de Majoritate & Obedientiâ c. Unam Sanctam. In addition. D. P. Bertrandi Edit. Paris. 1585.*

\* *Propter defectum Conciliorum Generalium totius Ecclesiae, quae sola audeat inreprende corrigere omnes, ea mala quae Universalem tangunt Ecclesiam, manentia diu incorrecta crescunt, &c. Gerson. Declarat. Defectuum Virorum Ecclesiasticorum, Tom. 1. p. 209.*

† *Sunt enim Indissolubilia Decreta; quibus reverentia debita est. Prosper. cont. Collatorem, c. 1. And Turrecremata, who says every thing that may be said for the Pope's Supremacy, yet dares not say, Papam posse revocare & tollere omnia Statuta Generalium Conciliorum, sed Aliqua tantum Jo. de Turrecr. Summa de Ecclesiâ, L. 3. c. 55. Et postea. Papa non potest revocare Decreta primorum quatuor Conciliorum, quia non sunt nisi Declarativa Articulorum Fidei. Ibid. c. 57. ad 2.*

† And shall we think that Christ, the wisest King, hath not provided, &c. *A. C.* p. 60. Where I cannot but commend either *A. C.*'s Modesty, that he doth not; or his Cunning, that he will not go so far as some have done before him; though in these Words [*Shall we think, &c.*] he goes too far. *Non videretur Dominus discretus fuisse (ut cum reverentiâ ejus loquar) nisi unicuique post se talem Vicarium reliquisset, qui haec omnia potest. Fuit autem ejus Vicarius Petrus. Et idem dicendum est de Successoribus Petri, cum eadem*



F. I told him, that a General Council, to wit, of Trent, had already Judged, not the Roman Church, but the Protestants, to hold Errors. That (saith the B.) was not a Lawful Council.

§. 27.  
NUM. 1.

B. It is true, that you replied for the Council of Trent. And my Answer was, not only, That the Council was not *Legal*, in the necessary Conditions to be observed in a General Council, but also, That it was *no General Council*: Which, again, you are content to omit. Consider it well: *First*, Is that Council *Legal*, the Abettors whereof maintain publicly, That it is lawful for them to conclude any Controversy, and make it be *de fide*, and so in your Judgment *Fundamental*, though it have not, I do not say now, the *Written Word* of God for *Warrant*, either in express *Letter*, or necessary *Sense* and Deduction (as all Unerring Councils have had, and as all must have that will not err) but

† *Etiamsi non  
confirmetur,  
ne probabilis  
Testimonio  
Scripturarum.  
Stapl. Relect.  
Cont. 4. 2. 1.  
Art. 3.*

\* Here A. C.  
tells us, That  
doubtless the  
Arrians also

not so much as † *Probable Testimony from it*; nay, quite extra, without the Scripture? Nay *Secondly*, Is that Council \* *Legal*, where the Pope, the chief Person to be Reformed, shall sit *President* in it, and be chief *Judge* in his own Cause, against all *Law*, *Divine*, *Natural*, and *Humane*; in a place not free, but in, or too near, his own Dominion? To which all were not called, that had *Deliberative* or *Consultative Voice*? In which none had *Suffrage*, but such as were sworn to the *Pope* and the *Church of Rome*, and professed *Enemies* to

did dislike, that at Nice the Pope had Legats to carry his Messages, and that one of them, in his place, fate as *President*. Why but first, 'tis manifest, that Hosius was *President* at the Council of Nice, and not the Bishop of Rome, either by himself, or his Legats. And so much Athanasius himself (who was present, and surely understood the Council of Nice; and who presided there, as well as A. C.) tells us: Hosius hic est Princeps Synodorum. (So belike He presided in other Councils, as well as at Nice.) Hic formulam Fidei in Nicæna Synodo concepit. And the Arrians themselves confess to Constantius the Emperor, then seduced to be theirs. Apud S. Athanas. Epist. ad solitar. vitam agentes. But then *Secondly*, I do not except against the Pope's sitting as *President*, either at Nice, or Trent: For that he might do, when called, or chosen to it, as well as any other Patriarch, if you consider no more but his sitting as *President*. But at Nice the Cause was not his own, but Christ's, against the Arrians; whereas at Trent, it was merely his own, his own *Supremacy*, and his Churches *Corruptions*, against the Protestants: And therefore surely not to sit *President* at the Trial of his own Cause, though in other Causes he might sit, as well as other Patriarchs. And for that of Bellarmine, L. 1. de Concil. c. 21. §. Tertia Condicio; namely, That 'tis unjust to deny the Roman Prelate his Right (jus suum) in Calling General Councils, and Presiding in them; in Possession of which Right he hath been for 1500 Years. That's but a bold Assertion of the Cardinal's, by his leave; for he gives us no Proof of it, but his bare Word; whereas the very *Authentic Copies* of the Councils, published and printed by the Romanists themselves, affirm clearly, they were called by Emperors, not by the Pope; and that the Pope did not preside in all of them. And I hope Bellarmine will not expect we should take his bare Word against the Councils. And most certain it is, that even as Hosius Presided in the Council at Nice, and no way that, as the Pope's Legat; so also in the second General Council, which was the first of Constantinople, Nectarius, Bishop of Constantinople, Presided. Concil. Chalced. Act. 6. p. 136. apud Binius. In the third, which was the first at Ephesus, St. Cyril of Alexandria Presided. And though Pope Celestine was joyned with him, yet he sent none out of the West to that Council, till many things were therein finished, as appears apud Act. Concil. Tom. 2. c. 16, 17. In the fourth, at Chalcedon, the Legats of the Bishop of Rome had the Prime Place. In the fifth, Eusebius, Bishop of Constantinople, was *President*. In the sixth, and seventh, the Legats of the Pope were *Presidents*; yet so, as that almost all the Duty of a Moderator, or *President*, was performed in the seventh by Theodosius, Bishop of Constantinople; as appears manifestly in the Acts of that Council. And since these seven are all the General Councils, which the Greeks and Latins jointly acknowledged; and that, in these, other Patriarchs and Bishops Presided, as oft, at least, as the Bishops of Rome; What's become of Bellarmine's Brag, that the Pope hath been possessed of this Right of Presiding in General Councils for the space of 1500 Years? all

all that called for *Reformation*, or a *free Council*? And the || Pope || Leo 10. Bull. him-  
 self, to shew his Charity, had declared and pronounced the *Appellants*, *Hereticks*, before they were condemned by the Coun-  
 cil. I hope, an Assembly of Enemies are no *Lawful Council*: And  
 I think the Decrees of such an *one* are *omni jure nulla*, and carry  
 their *Nullity* with them through all Law.

Again; Is that Council *General*, that hath none of the *Eastern* NUM. 2.  
*Churches* Consent, nor Presence there? Are all the *Greeks* so  
 become *Non Ecclesia*, no Church, that they have no Interest in  
*General Councils*? It numbers, indeed, among the *Subscribers*,  
 six *Greeks*: They might be so by *Nation*, or by *Title*, purposely  
 given them; but dare you say they were actually *Bishops* of, and  
 sent from the *Greek Church*, to the Council? Or is it to be ac-  
 counted a *General Council*, that, in many Sessions, had scarce  
*Ten Archbishops*, or *Forty or Fifty Bishops* present? And for the  
*West of Christendom*, nearer home, it reckons one *English*, *St. As-  
 saph*. But Cardinal *Poole* was there too: and *English* indeed  
 he was by *Birth*, but not sent to that Council by the *King*, and  
*Church of England*; but as one of the *Pope's Legates*: And so  
 we find him at the *five first Sessions* of that Council: And at the  
 beginning of the Council, he was not *Bishop* in the *Church of  
 England*; and after he was *Archbishop of Canterbury*, he never  
 went over to the Council. And can you prove, that *St. Assaph*  
 went thither by *Authority*? There were but few of other *Na-  
 tions*; and, it may be, some of them reckoned with 'no more  
 truth, than the *Greeks*. In all the Sessions under *Paul the Third*,  
 but two *French-men*, and sometimes none; as in the six under  
*Julius the Third*; when *Henry the Second of France* protested  
 against that Council. And, in the end, it is well known, how  
 all the *French* (which were then a good part) held off, till the  
*Cardinal of Lorrain* was got to *Rome*. As for the *Spaniards*, they  
 laboured for many things, upon good Grounds, and were most  
 unworthily overborn.

To all this *A. C.* hath nothing to say, but That it is not neces- NUM. 3.  
 sary to the Lawfulness, and Generalness of a Council, that all Bi- A. C. p. 61.  
 shops of the World should be actually present, subscribe, or consent;  
 but that such Promulgation be made, as is morally sufficient to give  
 notice, that such a Council is called, and that all may come, if  
 they will; and that a major part, at least, of those that are pre-  
 sent, give Assent to the Decrees. I will forget, that it was but  
 pag. 59. in which *A. C.* speaks of all *Pastors*; and those, not only  
 summoned, but gathered together. And I will easily grant him,  
 that 'tis not necessary that all Bishops in the Christian World be  
 present, and subscribe: But sure 'tis necessary to the General-  
 ness of a Council, that some be † there, and authorized, for all  
 Particular Churches. And to the Freedom of a Council, that all  
 that come, may come safe. And to the Lawfulness of a Council, NUM. 4.  
 that

† Ut aliqui  
 militantur, &  
 adveniant, &  
 conveniant,  
 Sc. Bellar. L. 1.  
 de Concilio c. 17.  
 & Quarta, ut  
 statim.

that all may come *unengaged*, and not *fastened to a Side*, before they sit down to argue, or deliberate. Nor is such a *Promulgation* as *A. C.* mentions, sufficient, but only in case of *Contumacy*; and that where they which are called, and refuse to come, have no just Cause for their not coming, as too many had in the Case of *Trent*. And were such a *Promulgation* sufficient for the *Generalness* of a Council, yet for the *Freedom* and the *Lawfulness* of it, it were not.

F. So (*said I*) would Arrians say of the Council of Nice. The Bishop would not admit the Case to be like.

§. 28.

B. So indeed you said. And not you alone : It is the Common Objection made against all that admit not every latter Council, as fully as that *Council of Nice*, famous through all the Christian World. In the mean time, nor you nor they consider, that the Case is not alike, as I then told you. If the Case be alike in all, why do not you admit that which was held at *Ariminum*, and the second of *Ephesus*, as well as *Nice* ? If you say (as yours do) It was because the *Pope* approved them not : That's a *true Cause*, but not *adequate*, or full. For it was, because the *Whole Church* refused them ; \* with whom the *Roman Prelate* (standing then entire in the Faith) agreed, and so (for his *Patriarchate*) refused those Councils. But suppose it true, that these *Synods* were not admitted, because the *Pope* refused them ; yet this Ground is gained, That the Case is not alike for Men's Assent to all Councils. And if you look to have this granted, That the *Pope* must confirm, or the *Council* is not lawful, we have far more reason to look, that this be not denied, *That the Scripture must*

† Here *A. C.* tells us, That the *Arrians* thought so of the *Council of Nice*, p. 61. Namely, that they departed from the Letter and Sense of Scripture. They said so indeed ! But the Testimony of the whole Church, both then, and since, went with the Council, against the *Arrians*. So is it not here against the *Protestants*, for *Trent*. For they offer to be tried by that very *Council of Nice*, and all the ancient Councils, and Fathers of the Church, within the first four hundred Years, and somewhat farther.

\* So Stapleton often ; but the Fathers quite otherwise. *Quæ extra Evangelium sunt, non defendam.* Hilar. *L. 2. ad Const.*

*not be departed from, in † Letter, or necessary Sense, or the Council is not lawful.* For the Consent and Confirmation of *Scripture* is of far greater Authority to make the Council *Authentic*, and the Decisions of it *de fide*, than any Confirmation of the *Pope* can be. Now of these two, the *Council of Nice*, we are sure, had the first, the *Rule of Scripture* ; and you say it had the second, the *Pope's Confirmation*. The *Council of Trent*, we are able to prove, had not the *first* ; and so we have no reason to respect the *second*. And to what end do your *Learned Men* maintain, that a *Council* may make a Conclusion *de fide*, though it be simply \* *ab extra*, out of all bound of *Scripture* ; but out of a Jealousie at least, that this of *Trent*, and some others, have, in their *Determinations*, left both *Letter* ; and *Sense of Scripture* ? Shew this against the *Council of Nice*, and I will grant so much of

of the Case to be like. But what will you say, if † *Constantine* † *Literarum divinitus inspiratarum testimonis. l. 2. in Syn. Nic. Tom. 1. per Nicolinum. l. 2. in Offi sen- tentiæ. p. 517. Parati ex S. Spiritus arbitrio per plurima Divinarum Scripturarum testimonia demonstrare hæc ita se habere.* required, *That things thus brought into Question, should be answered, and solved by Testimony out of Scripture?* And the *Bishops* of the *Nicene Council* never refused that *Rule*. And what will you say, if they profess they depart not from it, \* *but* \* *are ready by many Testimonies of divine Scripture to demonstrate their Faith?* Is the Case then alike betwixt it, and *Trent*? Surely no. But you say that I pretended something else, for my not admitting the Case to be alike.

F. *Pretending that, the Pope made Bishops of purpose, for his side. But this the Bishop proved not.*

B. No: Nor had I reason to take on me to prove what I said not. I know it will be expected I should prove what I say. §. 29. NUM. 1. And it is hard to prove the purpose of the *Pope's Heart*. For if it be proved, that he made *Bishops* at that time; that some of them were *Titular* only, and had no *Livelihood* to subsist, but out of his *Purse* (and so must hang their Judgment at the strings of it; ) that some of these thus made were sent to the *Council*; and sure not without their *Errand*: yet if the *Pope* will say, he neither made, nor sent them to over-rule the *Holy Ghost* at that Meeting, or of purpose for his side, (as no question but it will be said) who can prove it, that is not a *Surveyor of the heart*? But though the *Pope's* heart cannot be seen, yet if these, and the like Presumptions be true, it is a great sign that *Trent* was too corrupt, and factious a Meeting, for the *Holy Ghost* to be at. And sure the Case in this, not alike at *Nice*.

That which I said was, That *Trent* could be no Indifferent NUM. 2. Council to the *Church*, the *Pope* having made himself a strong Party in it. And this I proved, though you be here not only content to omit, but plainly to deny the Proof. For I proved it thus, (and you || answered not) That there were more *Italian Bishops* there, than of all *Christendom* besides. More? Yea more

|| Here A. C. is angry, and says: This was no Proof, nor worthy of any answer, or looking into the Book for it. First, because 'tis only a Surmise of Adversaries, who are apt to interpret to the worst. Secondly, because there might be more *Italian Bishops* there, as being nearer, yet without any factious Combination with the *Pope*: As in the *Greek Councils* more *Grecians* were present. A. C. p. 62. No proof, or a weak one. Let the Reader Judge that. But why no Proof? Because a Surmise of Adversaries. Is that a Surmise of Adversaries, that is taken out of the *Council* it self? Is that *Council* then become *Regnum divisum*, and apt to interpret the worst of it self? Yea, but there were more *Italian Bishops*, as being nearer. More? Nearer a great deal than the *Grecian Bishops*: But the *Bishops* of *France* and of some parts of *Germany* were almost as near as the *Italians* themselves. And why then came no more of These, that were near enough? Well: A. C. may say what he will. But the *Pope* remembered well the *Coancils* of *Constance*, and *Basil*, and thought it wisdom to make sure work at *Trent*. For in latter times, (for their own fears, no doubt) the *Bishops* of *Rome* have been no great friends to *General Councils*, especially *Free ones*: *Multi suspicantur quod hæc dissimulaveris Romana Cûria & Concilia fieri neglexerit, ut possit ad suæ voluntatæ libitum plenius dominari, & Fura aliarum Ecclesiarum liberius usurpare. Quod non assero esse verum, sed quia hujusmodi laborat infamia, ideo, &c. Pet. de Aliaco, Card. Cameracensi L. de Reformat. Eccles. in Fascic. verum expetend. fol. 204. A.*

than



than double. And this I proved out of the *Council* it self, which you had in your hand in *Decimo sexto*; but had no great heart to look it. For, where the *number* of *Prelates* is expressed, that had *Suffrage* and *Vote* in that *Council*, the *Italians* are set down to be 187. and all the rest make but 83. So that there were more *Italian Bishops* by 104, than of all the rest of *Christendom*. Sure the *Pope* did not mean to be over-reached in this *Council*. And whatsoever became of his *Infallibility* otherwise, he might this way be sure to be *Infallible* in whatsoever he would have Determined: And this, without all doubt, is all the *Infallibility* he hath. So I proved this sufficiently, I think. For if it were not to be sure of a side, give any satisfying Reason, why such a potent Party of *Italians*, more than double to the whole Christian world, should be there? Shew me the like for *Nice*, and I will give it, that the Case is alike between these two Councils.

NUM. 3.

† In Concilio  
Nicæno primo  
ex Occidente  
solus fuerunt  
duo Presbyteri  
missi ex Italiâ,  
unus Episcopus  
ex Galliâ, unus  
ex Hispaniâ, &  
unus ex Africâ.  
Bellarm. L. 1.  
de Concilio. c. 17.  
§. Antepenult.

Here *Bellarmino* comes in to Help: But sure it will not help you, that he hath offered at as much against the Council of *Nice*, as I have urged against that at *Trent*. For he tells us, † That in the Council at *Nice*, there were as few Bishops of the West present, as were at the East at *Trent*, but five in all. Be it so: Yet this will not make the Case alike between the two Councils. First, because I press not the disparity in number only; but with it the *Pope's* carriage, to be sure of a *Major part*. For it lay upon the *Pope* to make sure work at *Trent*, both for himself, and his Church. But neither the *Greek Church* in general, nor any *Patriarch* of the East, had any private Interest to look to, in the Council at *Nice*. Secondly, because I press not so much against the Council of *Trent*, That there were so exceeding many Bishops of the West, compared with those of the East, (for that must needs be, when a Council is held in the West) but that there were so many more *Italians*, and Bishops obnoxious to the Popes power, than of all Germany, France, Spain, and all other Parts of the West besides. Thirdly, because both *Bellarmino* and *A. C.* seek to avoid the Dint of this Argument, by comparing the Western with the Eastern Bishops, and are content to say nothing about the Excessive number of *Italians*, to others of the West: That will receive a fuller Answer than any of the rest. For though very few Western Bishops were at the Council of *Nice*, being so remote: yet the same time *Pope Sylvester* held a Council at *Rome*, in which He with 275 Bishops of the West confirmed the *Nicene Creed*; \* and Anathematized all those which should dare to dissolve the Definition of that Holy, and Great Council. Now let *Bellarmino*, or *A. C.* or any else shew, That when the Council of *Trent* sat, there was another Council (though never so privately in regard of their miserable Oppression) which sat in Greece, or any where in the East, under any

\* Omnes qui  
ausi fuerint  
dissolvere Defi-  
nitionem San-  
cti & Magni  
Concilii quod  
apud Nicæam  
congregatum  
est, Anathema-  
tizamus. Con-  
cil. Rom. 3. sub  
Sylvestro. Apud  
Binium. p. 449.

Patri-

*Patriarch, or Christian Bishop, which did confirm the Canons of the Council of Trent, and Anathematize them which admitted them not; and I will confess, they speak home to the Comparison between the Councils, else a blind Man may see the difference; and 'tis a vast one.*

But here *A. C.* makes account he hath found a better Reply to NUM. 4. A. C. p. 62. this; and now tells us, that *neither French, nor Spanish, nor Schismatical Greeks, did agree with the Protestants, in those Points which were defined in that Council; especially after it was confirmed by the Pope; as appears by the Censure of Jeremias, the Greek Patriarch: Who agreed with the Protestants, in the Points defined by that Council (as he speaks;) or rather (to speak properly) against the Points there defined; I know not. And, for ought A. C. knows, many might agree with them in Heart, that in such a Council durst not open themselves. And what knows A. C. how many might have been of their Opinion, in the main, before the Council ended, had they been admitted to a fair, and a free Dispute? And it may be too, some Decrees would have been more favourable to them, had not the Care of the Pope's Interest made them sower: For else what mean these Words, Especially after it was confirmed by the Pope? As for Jeremias, 'tis true, his Censure is, in many things, against the Protestants: But I find not that that Censure of his is warranted by any Authority of the Greek Church: Or that he gave the Protestants any Hearing, before he passed his Censure. And, at the most, it is but the Censure of a Schismatick, in A. C.'s own Judgment. And for his Flou-  
rish which follows, That East and West would condemn Protestants for Hereticks; I would he would forbear Prophesying, till both Parts might meet in a free General Council, that sought Christ more than themselves. But I find the Jesuit hath not done with me yet, but adds:*

*F. In fine; The B. wished, That a Lawful General Council were called, to end Controversies. The Persons present said, that the King was inclined thereunto, and that therefore we Catholicks might do well to concur.*

B. And what say you to my Wish? You pretend great Love to the Truth: Would you not have it found? Can you, or any Christian, be offended, that there should be a good End of Controversies? Can you think of a better End, than by a General Council? And if you have a most Gracious King inclined unto it (as you say it was offered) how can you acquit yourselves if you do not consent? Now here *A. C. marvels what kind of General Council I would have, and what Rules I would have observed in it, which are morally like to be observed, and make an end of Controversies better than their Catholick General* §. 30. A. C. p. 62.  
Conn-

*Councils.* Truly, I am not willing to leave *A. C.* unsatisfied in any thing : Nor have I any Meaning to trouble the Church with any New Devisings of mine. Any *General Council* shall satisfie me ( and, I presume, all good Christians ) that is *lawfully called, continued, and ended* according to the same *Course*, and under the

\* *Ex in Con-*  
cilio qua om-  
nium consensu  
Generalia fue-  
runt, qualia  
sunt quatuor  
prima : Et ex  
consuetudine  
Ecclesie colligimus quatuor  
Conditiones  
requiri, & suf-  
ficere. Bellar. 1.  
de Concil. c. 17.  
§ 2.

same \* *Conditions*, which *General Councils* observed in the *Primitive Church* ; which, I am sure, were *Councils General*, and *Catholic*, whatever yours be. But I doubt that, after all the Noise made about these *Requisite Conditions*, *A. C.* and his *Fellows* will be found as much, if not more defective in Performance of the *Conditions*, than in the *Conditions* themselves. Well : The *Jesuit* goes on, for all this.

F. *I asked the B. whether he thought a General Council might err ? He said it might.*

§. 31.

B. I presume you do not expect I should enter into the Proof of this Controversie, *Whether a General Council may err in Determination, or not ?* Your self brought no Proof that it cannot ; and till that be brought, my Speech is good that it can : And yet I hope to be found no Infringer of any Power given by Christ to his Church. But it seems by that which follows, you did by this Question (*Can a General Council err ?*) but seek to win Ground for your other, which follows.

F. *If a General Council may err, what nearer are we then (said I) to Unity, after a Council hath determined ? Yes (said he) although it may err ; yet we should be bound to hold with it, till another come to reverse it.*

§. 32.

NUM. 1.

B. Whether a *General Council* may err, or not, is a Question of great Consequence in the Church of Christ. *To say it cannot err*, leaves the Church not only without Remedy against an Error once determined, but also without Sense that it may need a Remedy, and so without Care to seek it ; which is the Misery of the Church of Rome at this day. *To say it can err*, seems to expose the Members of the Church to an Uncertainty, and Wavering in the Faith ; to make unquiet Spirits, not only to dis-respect former *Councils* of the Church, but also to slight and contemn whatsoever it may now Determine : Into which Error some Opposers of the Church of Rome have fallen. And upon this is grounded your Question, *Wherein are we nearer to Unity, if a Council may err ?* But in relating my Answer to this, you are not so candid ; for my Words did not sound as yours seem to do, *That we should hold with the Council, err, or not err, till another came to reverse it.* As if Grounds of Faith might vary at the Racket, and be cast of each side, as a cunning Hand might lay them.

You

You forget again, omit at least (and with what mind, you NUM. 2. best know) the *Caution* which I added. For I said, The Determination of a General Council erring was to stand in force, and to have External Obedience at the least yielded to it, till \* *Evidence of Scripture*, or a *Demonstration to the contrary* made the Error appear; and until thereupon † another Council of equal Authority did reverse it. And indeed I might have returned upon you again: If a General Council not Confirmed by the Pope may err (which you affirm) to what end then a General Council? And you may answer, Yes: For although a General Council may err, yet the Pope, as Head of the Church, cannot. An excellent means of Unity, to have all in the Church as the Pope will have it, what ever Scripture say, or the Church think. And then I pray, to what end a General Council? Will his Holiness be so holy, as to confirm a General Council, if it determine against him? And as for || Bellarmine's Reasons why a General Council should be useful, if not necessary, though the Pope be Infallible; they are so weak in part, and in part so unworthy, that I am sorry any necessity of a bad Cause should force so Learned a man to make use of them.

Here A. C. tells me, *The Caution mentioned, as omitted, makes my Answer worse than the Jesuit related it. And that in two things. First, in that the Jesuit relates it thus: Although it may err: but the Caution makes it, as if it did actually err. Secondly, in that the Jesuit relates, That we are bound to hold it, till another come to reverse it; that is, we not knowing whether it do err or not, but only that it may err. But the Caution puts the Case so, as if the Determination of a General Council actually erring were not ipso jure invalid, but must stand in force, and have external Obedience yielded to it, till not only moral Certainty, but Evidence of Scripture, or a Demonstration to the contrary, make the Error appear; And when it appears, we must yield our Obedience, till a Council of equal Authority reverse it, which perhaps will not be found in an whole Age. So either the Jesuit relates this speech truly, or less disgracefully. And A. C. thinks, that upon better Judgment, I will not allow this Caution. Truly I shall not thank the Jesuit for*

\* § 33. *Confid. 5. Num. 1, 2.* And the Reason of this is, Because to have a General Council deceived, is not impossible; but altogether impossible it is, that *Demonstrative Reason*, or *Testimony Divine*, should deceive. *Hook. L. 2. Eccl. Pol. § 7.*

† In which Case Maldonat puts in the shrewdest Argument: Namely, That this way we should never have a certain end of Controversies. For to try whether any thing were Decreed according to the Word of God by one General Council, we should need another Council; and then another to try that; and so *in infinitum*. So our faith should never have where to settle and rest it self. Maldon. in S. *Matth. 18. 20.* But to this I answer, That the Ancient Church took this way, as will afterward appear in S. *Augustine*. Next, there is no uncertainty at all: For no General Council lawfully called, and so proceeding, can be questioned in another, unless it so fall out, that *Evident Scripture*, or a *Demonstration* appear against it. But either of these are so clear and manifest, that there need be no fear of proceeding *in infinitum*, and leaving the Faith in uncertainty, *in necessities to salvation*. And in curious Speculations, it is no matter, whether there be Certainty or no, with or without a Council. § 33. *Confid. 5. Num. 1. & 2.*

|| Bellar. L. 4.  
de Rom. Pont.  
c. 7. § 3. Sec.



any his kindness here. And for the *Caution*, I must and do acknowledge it mine, even upon *advise*ment, and that whether it make my Answer worse, or better. And I think farther, that the *Jesuit* hath no great Cause to thank *A. C.* for this Defence of his Relation.

NUM. 4.  
A. C. p. 63.

First then the *Jesuit* (so says *A. C.*) doth in his *Relation* make it but a *Supposition*, That a *General Council*, may err. But the *Caution* expresses it as *actually* erring. True, but yet I hope this Expression makes no *General Council* *actually* err. And then it comes all to one, whether I suppose that such a Council may err, or that it do err. And 'tis fitter for clearing the Difficulties into which the Church falls in such a Case, to suppose (and more than a supposition it is not) a *General Council* *actually* erring, then as only under a Possibility of Erring. For the Church hath much more to do to vindicate it self from such an Error actually being, than from any the like Error that might be.

\**Synodum Generale* aliquoties errasse percepimus.  
Wald. L. 2. de Doctrin. Fidei, Art. 2. c. 19. § 1.

NUM. 5.  
A. C. p. 63.

Secondly, *A. C.* thinks, he hath got great advantage by the words of the *Caution*; in that I say, *A General Council* erring is to stand in Force, and have *External Obedience*, at least so far as it consists in silence, Patience, and forbearance yielded to it, till Evidence of Scripture, or a Demonstration to the Contrary make the Error appear, and until thereupon another Council of equal Authority did reverse it. Well! I say it again. But is there any one word of mine in the *Caution*, that speaks of our knowing of this Error? Surely not one (that's *A. C.*'s Addition.) Now suppose a *General Council* actually Erring in some Point of Divine Truth, I hope it will not follow that this Error must be so gross, as that forthwith it must needs be known to private men. And doubtless till they know it, Obedience must be yielded; Nay when they know it (if the Error be not manifestly against *Fundamental Verity*, in which case a *General Council* cannot easily err) I would have *A. C.* and all wise men Consider, Whether *External Obedience* be not even then to be yielded. For if the *Controversies* arise in the Church, some end they must have, or they'll tear all in sunder. And I am sure no *Wisdom* can think that fit. Why then say a *General Council* Err, and an Erring Decree be *ipso jure*, by the very Law it self invalid; I would have it wisely considered again, whether it be not fit to allow a *General Council* that Honour and Privilege, which all other Great Courts have. Namely, That there be a Declaration of the Invalidity of it's Decrees, as well as of the Laws of other Courts, before private men can take liberty to refuse Obedience. For till such a declaration, if the Council stand not in force, *A. C.* sets up Private Spirits to controule *General Councils*; which is the thing he so often, and so much cries out against in the *Protestants*. Therefore it may seem very fit and

and necessary for the Peace of Christendom, that a *General Council* thus erring should stand in force, till *Evidence of Scripture*, or a *Demonstration* make the Error to appear, \* as that another Council of equal Authority reverse it. For as for *Moral Certainty*, that's not strong enough in *Points of Faith*, (which alone are spoken of here.) And if another Council of equal Authority cannot be gotten together in an Age, that is such an Inconvenience, as the Church must bear when it happens. And far better is that Inconvenience, than this other,

† that any Authority less than a *General Council*, should rescind † § 33. *Confid.* the *Decrees* of it, unless it err manifestly, and intolerably: Or 4. Num. 1. that the whole Church upon peaceable, and just complaint of this Error, neglect or refuse to call a Council, and examine it.

And there come in *National* or *Provincial Councils* to || reform || § 24. Num. 1. for themselves. But no way must lye open to private Men to \* § 38. Num. 15.

\* *Refuse Obedience*, till the Council be heard, and weighed, as well as that which they say against it; yet with † *Bellarmino's* † Non est inferiorum judicare an Superiores legitime procedant necne, nisi manifestissime constet intolerabilem Errorem committi. Bel. L. 2. de Concil. c. 8. § Alii dicunt Concilium. Nisi manifeste constet Jac. Almain in 3. sent. D. 24. q. unic. sine. Exception still: so the Error be not manifestly intolerable. Nor is it fit for Private Men, in such great Cases as this, upon which the whole Peace of Christendom depends, to argue thus: The Error appears, Therefore the Determination of the Council is ipso jure invalid. But this is far the safer way (I say still when the Error is neither *Fundamental*, nor in it self manifest) to argue thus: The Determination is by equal Authority, and that secundum jus, according to Law declared to be invalid; Therefore the Error appears. And it is a more humble and conscientious way for any private Man to suffer a Council to go before him, than for him to out-run the Council. But weak and Ignorant Mens out-running both God, and his Church, is as bold a Fault now on all sides, as the daring of the Times hath made it Common. As for that which I have added concerning the Possibility of a *General Councils* erring, I shall go on with it, without asking any farther leave of A. C.

For upon this Occasion I shall not hold it amiss a little more at large to Consider the Point of *General Councils*, How they may, or may not err; And a little to look into the *Roman* and *Protestant* Opinion concerning them, which is more agreeable to the Power and Rule which Christ hath left in his Church; and which is most preservative of Peace established, or ablest to reduce perfect Unity into the Church of Christ, when that poor Ship hath her Ribs dashed in sunder by the Waves of Contention. And this I will adventure to the World but only in the Nature of a Consideration, and with submission to my Mother the Church of England, and the Mother of us all, the *Universal Catholick*

Church of Christ; As I do most humbly All whatsoever else is herein contained.

Confid. 1.

First then, I Consider, whether all the Power, that an Oecumenical Council hath to Determine, and all the Assistance it hath, not to err in that Determination, it hath it not all from the

\* Si Ecclesia Universitati non est data ulla Auctoritas, Ergo neque Concilio Generali, quatenus Ecclesiam Universalem representat. Bellar. Lib. 2. de Concilio c. 16. §. Quod si Ecclesia.

† Concilium Generale Ecclesiam representans. Ja. Almain. in 3. Sent. D. 24. Q. unica. Episcopi sunt Ecclesia representativè, ut nostri loquuntur. Bellarm. Lib. 3. de Eccles. Milit. c. 14. § 3. || §. 26. Num. 8.

\* Catholick Universal Body of the Church, and Clergy in the Church, † whose Representative it is? And it seems it hath. For the Government of the Church being not || Monarchical, but as Christ is the Head, this Principle is inviolable in Nature: Every Body Collective that represents, receives power and priviledges from the Body which is represented; else a Representation might have

force without the thing it represents; which cannot be. So

\* Omnis representatio virtute minor est Reipsa, vel Veritate cujus Representatio est. Colligitur aperte ex Thom. 1. 2. q. 101. A. 2. ad 2.

there is no Power in the Council, no Assistance to it, but what is in, and to the Church. But yet then it may be Questioned, whether the Representing Body hath \* all the Power, Strength, and Priviledge, which the Represented hath? And suppose it hath all the Legal Power, yet it hath not all the Natural, either of Strength, or Wisdom, that the whole hath. Now because the Representative hath Power from the Whole, and the Main Body can meet no other way; therefore the

† Posset enim contingere quod Congregati in Concilio Generali essent pauci & viles, tam in re, quam in hominum reputatione, respectu illorum qui ad illud Concilium Generale minime convenissent. Sc. Och. Dial. par. 3. lib. 3. cap. 13.

Acts, Laws, and Decrees of the Representative, be it Ecclesiastical, or Civil, are Binding in their Strength. But they are not so certain, and free from Error, as is that Wisdom which resides in the Whole. For in Assemblies meerly Civil, or Ecclesiastical, all the able and sufficient Men cannot be in the Body that Represents; And it is as possible, so many † able and sufficient Men (for some particular business) may be left out as that they which are in, may miss, or mis-apply that Reason, and Ground, upon which the Determination is principally to rest. Here, for want of a clear view of this Ground, the Representative Body erres; whereas the Represented by Virtue of those Members which saw and knew the ground, may hold the Principle inviolated.

Confid. 2.

Secondly, I Consider, That since it is thus in Nature, and in Civil Bodies, if it be not so in Ecclesiastical too, some reason must be given why; || For that Body also consists of Men: Those Men neither all equal in their Perfections of Knowledge and Judgment, whether acquired by Industry, or rooted in Nature, or infused by God. Not all equal, nor any one of them perfect, and absolute, or freed from Passion and humane Infirmities. Nor doth their Meeting together make them Infallible in all things, though the Ass which is hammered out by many together, must in reason be perfecter, than that which is but the Child of one Man's Sufficiency. If then a General

|| Ecclesia est unum Corpus mysticum per Similitudinem ad Naturale. Durand. 3. D. 14. Q. 2. N. 5. Biel. Lect. 23. in Can. Miss.

Coun-

Council have no ground of *Not erring* from the *Men*, or the *Meeting*, either it must be at all, or it must be by some *assistance* and *power* upon them, when they are so met together: And this, if it be less than the *Assistance* of the *Holy Ghost*, it cannot make them secure against Error.

Thirdly, I Consider, That the Assistance of the *Holy Ghost* *Confid.* 3: is without Error; That's no Question; and as little there is, NUM. 1. That a Council hath it. But the Doubt that troubles, is, Whether all the assistance of the *Holy Ghost* be afforded in such a High manner, as to cause all the Definitions of a Council in matters Fundamental in the Faith, and in remote Deductions from it, to be alike *Infallible*? Now the Romanists, to prove there is \* *infallible Assistance*, produce some places of Scripture; but no one of them infers, much less inforces an *Infallibility*. The places which Stapleton there rests upon, are these: \* *I will send you the Spirit of Truth, which will lead you into all Truth.* And, <sup>b</sup> *This Spirit shall abide with you for ever.* And, <sup>c</sup> *Behold I am with you to the end of the world.* To these, others add: <sup>d</sup> *The founding of the Church upon the Rock, against which the gates of Hell shall not prevail.* And, *Christ's Prayer for S. Peter, That his Faith fail not.* And *Christ's Promise, That where two or three are gathered together in his Name, he will be in the midst of them.* And that in the <sup>e</sup> *Acts*: it seemed good to the <sup>f</sup> *Holy Ghost, and to us.*

\* *Omnen veritatem infallibiliter docendi, &c. Stapl. Relect. Praef. ad Lectorem.*  
<sup>a</sup> S. Joh. 16. 13.  
<sup>b</sup> S. Joh. 14. 16.  
<sup>c</sup> S. Mat. 28. 20.  
<sup>d</sup> S. Mat. 16. 18.  
<sup>e</sup> S. Luk. 22. 32.  
<sup>f</sup> S. Mat. 18. 20.  
<sup>g</sup> Acts 15. 28.

For the first, which is, *Leading into all truth, and that for ever.* \* *All*, is not always *universally* taken in Scripture. Nor is it here simply for *All Truth*: For then a *General Council*, could no more err in *matter of Fact*, than in *matter of Faith*; in which yet <sup>†</sup> *your selves* grant it may err. But into *All Truth*, is a limited *all*: Into *all Truth absolutely necessary to Salvation*: And this, when they suffer themselves to be led by the Blessed Spirit, by the Word of God. And all Truth which Christ had before (at least *fundamentally*) delivered unto them: <sup>h</sup> *He shall receive of mine, and shew it unto you.* And again, <sup>i</sup> *He shall teach you all things, and bring all things to your remembrance, which I have told you.* And for this necessary Truth too, the Apostles received this Promise, *not for themselves, and a Council, but for themselves, and the whole Catholick Church*; of which a Council, be it never so general, is a very little part. Yea, and this very *Assistance* is not so absolute, nor in that manner to the whole Church, as it was to the Apostles; neither doth Christ in that place speak directly of a Council, but of his *Apostles Preaching, and Doctrine.*

† Bellarm. 2. *de Concil.* c. 8. § *Respondeo quidam*, Where he saith, *Ubi Questio est de facto, non de Jure. &c. In ejusmodi Judicis Concilium errare posse non est dubium.*  
 || *Dubium est non illud docebit omnia, S. Joh. 14. 26. referendum sit ad illud, Quaecumque dixi vobis: quasi non aliud docturum Spiritum Sanctum dicat, quam quod ipse antea docuisset, non repugnabo, si quis ita velit interpretari.* &c. Maldonat. in S. Joh. 14.

NUM. 2.  
 \* *Prosp. de vocat. Gent. L. 1. c. 10.*

<sup>h</sup> S. Joh. 16. 14.  
<sup>i</sup> S. Joh. 14. 26.

\* Bellarm. 2. *de Conc. c. 9. § Alteram. Assistentia Sp. Sancti non est propter Concilium, sed Universam Ecclesiam.*  
 NUM. 3

As for *Christ's being with them unto the end of the world,* the



the *Fathers* are so various, that in the sense of the *Ancient*

\* S. Aug. Tr. 50 in S. Job. Isidor. 1. Sent. cap. 14.  
† S. Hilar. in Psal. 124. Justin Martyr. Dial. cum Tryphone  
Prosp. Epist. ad Demetriadem.  
|| S. Hilar. in Psal. 124. Prosp. Lib. 2. de vocat. Gent. cap. 2.  
Leo Serm. 2. de Resurrect. Dom. cap. 3. Isidor. in Jos. c. 21.

Church, we may understand him present in \* *Majesty*, in † *Power*, in *Aid* and || *Assistance*, against the Difficulties they should find for

Preaching Christ; which is the *native sense*, as I take it. And this Promise was made to support their weakness. As for his

\* S. Cyril. lib. 7. Dial. de Trin. Prosp. Epist. ad Demetriadem Presence, in teaching by the *Holy Ghost*, \* few mention it; and no one of them which doth, speaks of any *Infallible Assistance*, farther than the succeeding Church keeps to the *Word of the Apostles*, as the *Apostles* kept to the *Guidance of the Spirit*. Be-

sides, the † *Fathers* refer their speech to the *Church Universal*, not to any *Council*, or *Representative Body*.

† S. Hilar. in Psal. 124. S. Cyril L. 7. de Trin. S. Aug. 6. de Gen. ad Lit. c. 8. S. Leo Serm. 10. de Nat. Dom. c. 5. Isid. in Jos. c. 12. In all which places, *Vobiscum* is either interpreted *cum suis*, or *Fidelibus*, or *Universa Ecclesia*

And || *Maldonate* adds, That this *His presence* by teaching, is, or may be a *Collection from the place*, but is not the *Intention of Christ*.

|| Hoc colligitur, sed queritur non quid colligitur, sed quid dicere voluit. Maldonat. in S. Mar. 28.

NUM. 4.

For the *Rock upon which the Church is founded*, which is the

\* 1 Cor. 3. 11. next Place, we dare not lay any other *Foundation*, than \* *Christ*: † *Ephes.* 2. 20. *Christ* laid his † *Apostles*, no question, but upon *Himself*. With these *S. Peter* was laid, no man questions, and in prime place of *Order*, ( would his claiming Successors be content with that ) as appears; and divers *Fathers* witness, by his particular designation, *Tu es Petrus*; But yet the *Rock* even there spoken of, is not *S. Peter's person*, either only, or properly, but the *Faith* which he professed. And to this, besides the Evidence, which

is in *Text*, and *Truth*, the || *Fathers* come with very full consent. And this, *That the Gates of Hell shall not prevail against it*, is not spoken of the *Not erring of the Church principally*, but of the \* *Not falling away of it from the Foundation*. Now a Church may err, and dangerously too, and yet not fall from the *Foundation*; especially if that of

|| S. Ignat Epist ad Philadelph. Qui suam firmavit Ecclesiam super Petram, edificatione spirituali. S. Hilar. l. 6. de Trin. Super hanc igitur Confessionis Petram Ecclesia edificatio est. Et pauld post: Hec Fides Ecclesie fundamentum est. S. Greg. Nyss. ad Trin. adversus Judeos: Super hanc Petram edificabo Ecclesiam meam, super Confessionem videlicet Christi. S. Isid. Pelus. Epist. l. 1. Epist. 235. Ut hac ratione certam omnibus Confessionem traderet, quam ab eo inspiratus Petrus tanquam Basin, ac Fundamentum jecit, super quod Dominus Ecclesiam suam extruxit. S. Cyril. Alexand. de Trin. l. 4. Petram opinor per agnominacionem, aliud nihil quam inconcussam & firmissimam Discipuli fidem vocavit, in qua Ecclesia Christi ita fundata, & firmata esset, ut non laberetur. Sc. B. Theodor. in Cant. Petram appellat fides pietatem, veritatis professionem, Sc. Et super hanc Petram edificabo Ecclesiam meam. S. Greg. Epist. l. 3. Ep. 33. In vera fide persistite, & vitam vestram in Petram Ecclesie, hoc est in Confessione B. Petri Apostolorum Principis solidate. Theophilact. in Matth. 16. Super eum edificavit Ecclesiam, quia enim confessus erat, Sc. quod hac Confessio fundamentum erit. Sc. S. Aug. in 1. Epist. S. Johan. tract. 10. Quid est, Super hanc Petram? Super hanc fidem, super id quod dictum est, Tu es, Sc. S. Bas. Seleuc. Orat. 25. Hanc Confessionem cum nominasset Christus Petram, Petrum nuncupat eum qui primum illam est confessus, donans illi hanc appellationem tanquam insigne, & monumentum hujus confessionis. Hec enim est revera Pietatis Petra, hec salutis basis, Sc. S. Jacob. Liturg. Eni τὴν Πέτρην τὸ μέγαν, p. 26. Sc. And some which join the person of S. Peter, profess it is proper robur Confessionis Justin. Mart. Dial. cum Tryph. S. Chrysost. Hom. 2. in Psal. 50. S. Ambros. L. 10. in S. Luc. 24. And S. Greg. gives it for a Rule, when *Petra* is read in the singular number (and so it is here) *Christus est*, *Christ* is signified.

\* Non deficit. S. Bern. Serm. 79. in Cant. And Bellarmine himself going to prove *Ecclesiam non posse deficere*, begins with this very place of Scripture, L. 3. de Eccles. c. 13.

\* Bellar-

† Bellarmine be true, *That there are many things, even de fide, of the Faith; which yet are not necessary to Salvation.* <sup>† L. 3. de Eccl. 14. § Quinto</sup> Be-  
fides, even here again, the Promise of this stable edification, <sup>fi esset. Multa sunt de Fide, quæ non sunt absolute neces- saria ad salu- tem.</sup> is to the whole Church, not to a Council, at least no further than a Council builds, as a Church is built, that is, upon Christ.

The next Place is Christ's Prayer for S. Peter's Faith. The native sense of which Place is, That Christ prayed, and obtained for S. Peter perseverance in the grace of God against the strong temptation, which was to winnow him above the rest. But to conclude an *Infallibility* hence in the Pope, or in his Chair, or in the Roman See, or in a General Council, though the Pope be President, I find no one Ancient Father that dare adventure it. And \* Bellarmine himself, beside some Popes, in their own Cause (and that in Epistles counterfeited, or falsely alledged) hath not a Father to name for this sense of the Place, till he come down to Chrysologus, Theophylact, and S. Bernard: of which Chrysologus his speech is but a flash of Rhetorick; and the other two are men of yesterday, compared with Antiquity, and lived when (it was God's great grace, and Learned mens wonder) the corruption of the time, had not made them corrupter than they are. And † Thomas is resolute, That what is meant here beyond S. Peter's Person, is referred to the whole Church. And the Gloss upon the Canon-Law is more peremptory than he, even to the Denial, that it is || meant of the Pope. And if this Place warrant not the Popes Faith, where is the *Infallibility* of the Council that in your Doctrine depends upon it? <sup>\* Lib. 4. de Rom. Pont. cap. 3. † 2. 2. a. q. 2. A. 3. Probat enim ex his verbis, Fidem Ecclesie Universalis non posse deficere. || Causa. 24. q. 1. C. A. Recta. Non de Papa, quia Papa potest errare.</sup>

The next place is Bellarmine's choice one, and his first; and he says 'tis a \* proper place for Proof of the *Infallibility* of General Councils. This place is Christ's Promise: *Where two or three are gathered together in my Name, there am I in the midst of them,* <sup>b</sup> S. Matth. 18. And he tells us, *The strength of the Argument is not taken from these words alone, but as they are continued with the former; and* <sup>c</sup> *that the Argument is drawn* <sup>a</sup> *Minor ad Majus, from the less to the greater. Thus* <sup>d</sup> *If two or three gathered together in my Name, I do always obtain that which they ask at Gods hands, to wit, wisdom and knowledge of those things which are necessary for them: How much more shall all the Bishops gathered together (in a Council) always obtain wisdom and knowledge to Judge those things, which belong to the direction of the whole Church?* <sup>b</sup> *answer, First, 'tis most true, that here is little strength*

<sup>a</sup> Testimonia propria sunt tria. Primum est Mat. 18. Ec. Bellarm. L. 2. de Concil. c. 2. § 4. Sed contra, Firmitas Conciliorum proprie non imititur his verbis. Stapl. Relect. Controvers. 6. q. 4. A. 4. ad 4. Locus hic non debet huc proprie accommodari. Valentia in Tho. Tom. 3. Disp. 1. R. 1. Puncto 7. § 45. <sup>b</sup> S. Matth. 18. 19, 20.

<sup>c</sup> Addita Argumentatione à Minori ad Majus, Ec. Bellarm. L. 2. de Concil. c. 2. § 4. Et Stapl. Relect. Cont. 6. q. 3. A. 4. <sup>d</sup> Si duo vel tres congregati in nomine meo obninent semper quod petunt à Deo, Ec. Bellarm. ibid. § 5.

\* S. Chryf. Hom.  
61. in S. Mar.  
18. Ubi duo vel  
tres pari spiri-  
tu & voluntate  
collecti sunt  
Ec. Theoph.  
in S. Mar. 18.  
S. Cyprian.  
L. 4. Epist. 4.  
S. Hilary in S.  
Matth. 18.

strength, in these words alone. For, though the *Fathers* make different interpretations of this place of Scripture, yet \* *most* of them agree in this, That this Place is to be understood of *Consent in Prayer*. And this is manifest enough in the *Text* it self. Secondly, I think there is as little strength in them by the Argument drawn à *Minori ad Majus*. And that I prove two ways. First, Because though that Argument hold in *Natural*, and *Necessary things*; yet I doubt it holds not either in *Voluntary*, or *Promised things*, or things which depend upon their *Institution*. For he that *promises the less*, doth not hereby promise the *greater*; and he which will *do the less*, will not always *do the greater*. Secondly, Because this *Argument from the less to the greater*, can never follow, but where, and so far as the thing upon which the Argument is founded, agrees to the less. For if it do not always agree to the less, it cannot Necessarily pass from thence to the greater. Now that upon which this Argument is grounded here, is *Infallible hearing*, and *granting the Prayers of two or three met together in the Name of Christ*. But this *Infallibility* is not always found in this *Less Congregation*, where two or three are gathered together. For they often meet, and pray, yet obtain not, because *there are divers*

† Quomodo igitur à Patre cuncta non consequuntur? Quia multe sunt Cause non impetrandi, &c. S. Chrysof. Hom. in S. Matth. 18. Et Bellarm. ipse. Si congregari in Nomine Christi sit Nota Ecclesia, non erit quomodocumq; congregari. Sic enim omnes Hæreses, & Schismata congregantur in nomine Christi. Sed, Ec. L. 4. de Notis Ecclesie, c. 2. § Tertius non.

¶ Et si Christus adsit in medio talium non adest tamen ad omnem effectum, aut ad hunc qui est Judicare de fide Stapl. Releſt. Controv. 6. q. 3. A. 4. ¶ Sed nec illi Semper ad Deum respiciunt qui in medio eorum est. Nec Deus sic adest in qui respiciunt ad Ipsum, ut omnem veritatem doceat in Instanti & omni tempore simul, Ec. Junius in Bellar. L. 2. de Concil. c. 2.

other Conditions necessarily required (as S. Chrysostom † observes) to make the Prayers of a Congregation heard, beside their gathering together in the Name of Christ. And therefore it is not extended to a *greater Congregation*, or *Council*, unless the same Conditions be still observed. Neither doth Christ's Promise, *Ero in Medio*, I will be in the midst of them, infer, That they, the greater or the less, three or three hundred, have all, even ‖ necessary things infallibly granted unto them, as oft as they ask, if they ask not as well as they ought, as *what* they ought. And yet most true it is, that where *more or fewer* are gathered together in the Name of Christ, there is he in the midst of them; but to assist, and to grant whatsoever he shall find fit for them, not *Infallibly* whatsoever they

shall think fit to ask for themselves. And therefore S. Cyprian; though he use this very Argument à *Minori ad Majus*, from the less to the greater, yet he presumes not to extend it as Bellarmine doth, to the obtaining of *Infallibility*; but only useth it in the General way, in which there neither is, nor can be doubt of the truth of it. Thus: \* *If two that are of one mind to Godward, can do so much; what might be done, if there were Unanimity among all Christians?* Undoubtedly *more*, but not *All* whatsoever they should ask, unless all other Requisites were present.

\* Si duo unanimis tantum possunt; Quid, si Unanimitas apud omnes esset? S. Cyprian. 1. 4. Epist. 4.

Third-



Thirdly, In this their own \* Great Champions disagree from Bellarmine, or he from them. For Gregory de Valentia and Stapleton tell us, That this place doth not belong properly to prove an Infallible Certainty of any Sentence, in which more agree in the Name of Christ; but to the Efficacy of Consent for obtaining that which more shall pray for in the Name of Christ, if at least that be for their Souls Health. For else you may prove out of this Place, that not only the Definition of a General Council, but even of a Provincial; nay, of two or three Bishops gathered together, is valid; and that without the Pope's Assent.

plurimum ad id impetrandum, quod unanimiter in Christi Nomine petunt, si id quidem ad eorum salutem expediat. Secus enim non modo ex illo loco probabitur, &c. Greg. de Valen. Tom. 2. in Thom. Disput. 1. 2. 1. Punct. 7. §. 45. And although Stapleton approves this Argument, à Minori ad Majus, yet withal he says, Firmitas Conciliorum illis Christi verbis propriè non innititur; Quia nec Christus ibi de Conciliis Episcoporum loquitur, sed de quavis Fidelium unanimi Congregatione. Nec etsi, &c. Stapl. Relect. Contr. 6. q. 6. A. 4.

The last Place mentioned for the Infallibility of General Councils is that, Act. 15. where the Apostles say of themselves, and the Council held by them; It seems good to the Holy Ghost, and to us. And They might well say it; for They had Infallibly the Assistance of the Holy Ghost, and They kept close to his Direction. But I do not find, that any General Council since, though they did implore (as they ought) the Assistance of that Blessed Spirit, did ever take upon them to say, in terminis, in express Terms, of their Definitions: Visum est Spiritui Sancto, & Nobis; It seemed good to the Holy Ghost, and to Us. Acknowledging even thereby (as I conceive) a great deal of difference in the Certainty of those things, which a General Council at after determined in the Church, and those which were settled by the Apostles when They sate in Council. But though I do not find, that They used this Speech punctually, and in Terms, yet the Fathers, when They met in Council, were confident, and spake it out, That They had Assistance from the Holy Ghost; yet so, as that They neither took Themselves, nor the Councils they sate in, as Infallibly Guided by the Holy Ghost, as the Apostles were. And Valentia is very right: † That though the Council say, they are gathered together in the Holy Ghost, yet the Fathers are neither Arrogant in using the Speech, nor yet Infallible for all that. And this is true, whether the Pope approve, or disapprove their Definitions; though Valentia will not admit that: The Pope must be (with him) Infallible, whatever come of it. Now though this be but an Example, and include no Precept, yet both || Stapleton and \* Bellarmine make this Place a proper Proof of the Infallibility of General Councils. And † Stapleton says, the Decrees of Coun-

\* Non ad Infallibilem certitudinem aliqujus Sententia, in quam plures in Nomine Christi consentiunt, locus hic Evangelii propriè accommodari debet, sed ad efficaciam consensionis

NUM. 7.  
Act. 15. 28.

† Quintum Argumentum, &c. Aut sunt ergo Arrogantes, quod putandum non est, Aut infallibiliter definitum. Respondet Valentia concedendo neutrum, Tom. 3. in Thom. Disput. 1. 2. 1. Punct. 7. §. 45.

|| Firmitas eorum nititur Exemplo primi Concilii. Stapl. Relect. Contr. 6. q. 3. A. 4. ad 3.

\* Et Bellarm. dicit locum hunc esse certum & Proprium. L. 2. de Concil. c. 2. §. Tertius Locus.

† Conciliorum Decreta sunt Spiritus Sancti Oracula. Stapl. ibid. Sententia Orthodoxa prima.



cils are the very Oracles of the Holy Ghost; which is little short of

\* Si illud Concilium ex quo formam acceperunt omnia alia Concilia asserit Decreta sua esse Decreta Spiritus Sancti, certè idem asserere possunt cetera legitima Concilia, &c. Bellarm. ibid.

Blasphemy. And \* Bellarmine adds, that, Because all other Councils borrowed their Form from this, therefore other Lawful Councils may affirm also, that their Decrees are the Decrees of the Holy Ghost. Little considering there-

while, that it is one thing to borrow the Form, and another thing to borrow the Certainty, and the Infallibility of a Council. For suppose that After-Councils did follow the Form of that first Council exactly, in all Circumstances, yet, I hope, no advised Man will say, there is the like Infallibility in other Councils, where no Man fate that was inspired, as was in this, where all, that fate as Judges, were Inspired. Or if any Jesuit will be so bold as to say it, he had need bring very good Proof for it, and far better than any is brought yet. Now that all Councils are not so Infallible as was this of the Apostles, nor the Causes handled in them, as there they were,

† Vide quàm prudenter, agunt non precipiat Sententiam, sed singula expendunt. In rebus enim Fidei & que conscientiam tangunt, non satis est ducere, Volumus & Mandamus. Vides igitur quomodo Conveniunt Apostoli, simpliciter Conveniunt, nihil nisi Deum querunt, & aliorum salutem experunt, &c. Quid igitur mirum si in hoc Concilio fuerit Spiritus Sanctus? &c. Nos aliter Convenimus, nempe cum magnâ pompâ, nosque ipsos querimus; atque nobis pollicemur nihil nobis non licere de Plenitudine Potestatis. Et quomodo Spiritus Sanctus ejusmodi Concilia probare possit? Ferus in Act. 15. 7.

is manifest by † One of their own; who tells us plainly, That the Apostles, in their Council, dealt very prudently, did not precipitate their Judgment, but weighed all things. For in Matters of Faith, and which touch the Conscience, it is not enough to say, Volumus & Mandamus, We Will and Command. And thus the Apostles met together in Simplicity and Singleness, seeking nothing but God, and the Salvation of Men. And what Wonder if the Holy Ghost were present in such a Council? Nos aliter. But we meet otherwise, in great Pomp, and seek our Selves; and promise our Selves, that we may

do any thing out of the Plenitude of our Power. And how can the Holy Ghost allow of such Meetings? And if not allow, or approve the Meetings, then certainly, not concur to make every thing Infallible, that shall be concluded in them.

NUM. 8.

And for all the Places together, weigh them with Indifferency, and either they speak of the Church (including the Apostles) as all of them do; and then all grant, the Voice of the Church is God's Voice, Divine and Infallible: Or else they are general, unlimited, and applicable to private Assemblies, as well as General Councils; which none grant to be Infallible, but some mad Enthusiasts. Or else they are limited, not simply into All Truth, but All necessary to Salvation; in which, I shall easily grant, a General Council cannot err, suffering it self to be led by this Spirit of Truth in the Scripture, and not taking upon it to lead both the Scripture and the Spirit. For suppose these Places, or any other, did promise Assistance, even to Infallibility, yet they granted it not to every General Council, but to the Catholick Body of the Church it self; and if it be in the whole Church principally, then is it in a General Council, but by

by *Consequence*; as the Council represents the Whole. And that which belongs to a thing by *Consequent*, doth not otherwise, nor longer, belong unto it, than it consents and cleaves to that, upon which it is a *Consequent*. And therefore a *General Council* hath not this Assistance; but as it keeps to the whole Church, and Spouse of Christ; whose it is to hear his Word, and determine by it. And therefore, if a *General Council* will go out of the Churches way, it may easily go without the Churches Truth.

Fourthly, I Consider, That All agree, That the Church in General can never err from the Faith necessary to Salvation: No Perfection, no Temptation, no Gates of Hell (whatsoever is meant by them) can ever so prevail against it. For all the Members of the Militant Church cannot err, either in the whole Faith, or in any Article of it; it is impossible. For if all might so err, there could be no Union between them, as Members, and Christ, the Head: And no Union between Head and Members, no Body, and so no Church; which cannot be. But there is not the like Consent, that \* General Councils cannot err. And it seems strange to me, the Fathers having to do with so many Hereticks, and so many of them opposing Church-Authority, that, in the Condemnation of those Hereticks, this Proposition, even in Terms (A General Council cannot err) should not be found in any one of them, that I can yet see. Now suppose it were true, that no General Council had erred, in any Matter of Moment, to this day, which will not be found true; yet this would not have followed, that it is therefore infallible, and cannot err. I have no Time to descend into Particulars, therefore to the General Hill. St. Augustine † puts a Difference between the Rules of Scripture, and the Definitions of Men. This Difference is; Praepositura Scripturae, That the Scripture hath the Prerogative. That Prerogative is, That whatsoever is found written in Scripture may neither be doubted; nor disputed, whether it be true, or right. But the Letters of Bishops may not only be disputed, but corrected by Bishops that are more learned and wise than they, or by National Councils; and National Councils by Plenary, or General: And even Plenary Councils themselves may be amended, the former by the latter. It seems it was no News with St. Augustine, that a General Council might err, and therefore inferior to the Scripture, which may neither be doubted, nor disputed, where it affirms. And if it be so with the Definition of a Council too (as \* Stapleton would have it) That they may neither be doubted, nor disputed; Where is then the Scripture's Prerogative?

I know there is much Shifting about this Place, but it cannot be wrestled off. † Stapleton says first, That St. Augustine speaks of the Rules of Manners and Discipline: And this is Bellarmine's last Shift. Both are out, and Bellarmine in a Contradiction. Bellarmine in a Contradiction: For first he tells us, General Councils

Confid. 4.  
NUM. 1.

Mat. 16. 28.

\* Ecclesia Un-

iversalis si-

dem habet in-

defectibilem.

Ec. Non qui-

dem in Gene-

rali Synodo

congregata,

quam aliquo-

ties errasse

percepimus,

Ec. Wald. L. 2.

Dof. Fid. Ar.

2. c. 19. §. 1.

§. 38. Num. 4.

† S. Aug. L. 2.

de Bapt. con-

tra Donat.

cap. 3.

|| Ipsaque ple-

naria saepe pri-

ora à posteriori-

bus emenda-

ri.

\* Vox Ecclesie

talit est, ut non

de ea iudice-

mus recte ne-

an fecit docu-

erit. So Stapl.

Relect. c. 4. q. 1.

A. 1.

NUM. 2.

† De Regulis

Morum c. 1.

Disciplina

Relect. Coun.

q. 3. A. 4.

† L. 2. de Con-  
cil. c. 2. Prin-  
cip.

\* Ibid. cap. 7.  
§ Potest etiam.

† Quando ali-  
quo rerum ex-  
perimento  
quod clausum  
erat, aperi-  
tur.

|| Ibid. c. 4.  
Nebulis invo-  
luta.

NUM. 3.

\* Sensus est, quod Concilia posteriora  
emendant, id est, perfectius explicant  
fidem in semine antiquæ Doctrinæ la-  
tentem, &c. Stapl. Releñ. Contr. 6.  
q. 3. A. 4.

† Quæ in re ni-  
hil erroneum  
illum Conci-  
lium docuit,  
&c.

NUM. 4.

|| Sæpè.

\* Not used,  
but either for  
Corrigere, or  
Anferre: And  
so St. Augustine uses the Word, L. 20. contra Faust. c. 21. And Bellarmine, though he interpret it in  
Matter of Fact, yet equals the Word with Correxer. 1. de Conc. c. 8. § Respond. Quest.

cannot err in † *Precepts of Manners*; and then, to turn off St. Au-  
gustine in this Place, he tells us, That if St. Augustine doth not  
speak of Matter of Fact, but of Right, and of Universal Que-  
stions of Right, then is he to be understood of \* *Precepts of Man-  
ners*, not of *Points of Faith*. Where he hath first run himself  
upon a Contradiction; and then we have gained this Ground  
upon him, That either his Answer is nothing, or else against his  
own State of the Question, *A General Council can err in Precepts  
of Manners*. So belike, when Bellarmine is at a Shift, a Gene-  
ral Council can, and cannot err in *Precepts of Manners*. And  
both are out: For the whole Dispute of St. Augustine is against  
the Error of St. Cyprian, followed by the *Donatists*, which was  
an Error in Faith; Namely, *That true Baptism could not be given  
by Hereticks, and such as were out of the Church*. And the Proof  
which Stapleton and Bellarmine draw out of the subsequent Words  
(† *When, by any Experiment of Things, that which was shut, is  
opened*) is too weak: For Experiment there is not of Fact; nor  
are the Words, *Conclusum est*, as if it were of a Rule of Discipline  
concluded, as Stapleton cites them; but a farther Experiment, or  
Proof of the Question in hand; and pertaining to Faith which  
was then shut up, and, as St. Augustine after speaks, || *wrapped  
up in Cloudy Darkneß*.

Next, Stapleton \* will have it, That if St. Augustine do speak  
of a Cause of Faith, then his meaning is, that  
latter General Councils can mend, that is, ex-  
plicate more perfectly that Faith which lay hid  
in the Seed of Ancient Doctrine. He makes  
Instance, That about the Divinity of Christ,  
the Council of Ephesus explicated the first of  
Nice; Chalcedon, both of them; Constantinople, Chalcedon. And  
then concludes: † *In all which things, none of (these) Coun-  
cils taught that which was erroneous*. An excellent Conclusion:  
*These Councils, and These, in this Thing, taught no Error, and  
were only explained: Therefore no Council can err in any Mat-  
ter of Faith; or, Therefore St. Augustine speaks not of an Emen-  
dation of Error, but of an Explanation of Sense: Whereas every  
Eye sees, neither of these can follow*.

Now that St. Augustine meant plainly, that even a Plenary  
Council might err, and that || often (for that is his Word) and  
that in Matter of Faith, and might and ought so to be amen-  
ded in a latter Council, I think, will thus appear. First, His  
Word is, *Emendari*, to be amended; which properly suppo-  
ses for Error, and Faultiness, not Explanation. And St. Au-

ries.



ries. Next, St. Augustine's Dispute is against St. Cyprian, and the Council held at Carthage, about Baptism by Hereticks; in which Point, that National Council erred (as now all agree.) And St. Augustine's Deduction goes on: Scripture cannot be other than right; that is, the Prerogative of it; but Bishops may, and be \* *Reprehended for it, if peradventure they † err from the Truth*; \* *Reprehendi.* and that either by more Learned Bishops, or by Provincial Councils. Here *Reprehension*, and that for Deviation from the Truth, † *Si quid in iis forte à veritate deviarum est.* is (I hope) *Emendation* properly, and not *Explanation* only. Then Provincial Councils, they must || *yield* to General: And || *Cedere.* to yield, is not in case of *Explanation* only. Then it follows, That even Plenary Councils themselves *may be amended*, the former by the latter; still retaining that which went before, *If peradventure they erred, or made Deviation from the Truth.* And if this be not so, I would fain know, why, in one and the same Tenour of Words, in one and the same continuing Argument and Deduction of St. Augustine, *Reprehendi* should be in proper Sense, and *à veritate deviatum* in proper Sense, and *Cedere* in proper Sense; and only *Emendari* should not be proper, but stand for an *Explanation*? If you say the Reason is, because the former Words are applied to Men, and National Councils, both which may err; but this last to General Councils, which cannot err: This is most miserable Begging of the Principle, and Thing in Question.

Again; St. Augustine concludes there, That the General Council preceding may be amended by General Councils that follow, NUM. 5.  
|| *When that is known which lay hid before.* Not as Stapleton would || *Quum cognoscitur quod latebat.* have it; Lay hid, as in the Seed of ancient Doctrine only, and so needed nothing but *Explanation*; but hid in some Darknes or Ambiguity, which led the former into Error and Mistaking, as appears: For St. Augustine would have this Amendment made without *Sacrilegious Pride*; doubtless, of insulting upon the former Council that was to be amended; and without *swelling Arrogancy*, sure, against the Weakness in the former Council; and without *Contention of Envy*, which uses to accompany Man's Frailty, where his, or his Friend's Error is to be amended by the latter Council; and in Holy Humility, in Catholick Peace, in Christian Charity, no Question, that a Schism be not made to tear the Church (as here the Donatists did) while one Council goes to reform the Lapse of another, if any be. Now to what end should this Learned Father be so zealous in this Work, this highest Work that I know in the Church, *Reviewing and Surveying General Councils*, to keep off *Pride*, and *Arrogance*, and *Envy*; and to keep all in *Humility*, *Peace* and *Charity*; if, after all this Noise, he thought latter Councils might do nothing, but amend, that is, explain the former?

That



NUM. 6.  
\* Bellarm L. 2.  
de Concil. c. 7.  
§. Respondeo  
primò fortè.

That Shift, which \* *Bellarmino* adds to these two of *Stapleton*, is poorest of all; namely, That *St. Augustine* speaks of *unlawful Councils*; and it is no question, but they may be amended, as the second *Ephesine* was at *Chalcedon*. For this Answer hath no Foundation, but a *Peradventure*: Nor durst *Bellarmino* rest upon it. And most manifest it is, that *St. Augustine* speaks of Councils in general, that they may err, and be amended, in *Doctrine of Faith*: And in case they be not amended, that then they be condemned and rejected by the Church; as this of *Ephesus*, and divers others were. And as for that meer Trick of the † *Pope's* Instruction, Approbation, or Confirmation, to preserve it from Error, or ratify it that it hath not erred, the most ancient Church knew it not. He had his *Suffrage*, as other great *Patriarchs* had, and his *Vote* was highly esteemed, not only for his Place, but for *Worth* too, as *Popes* were then. But that the whole Council depended upon him, and his Confirmation, was then unknown, and I verily think, at this day not believed by the Wise and Learned of his *Adherents*.

† § 26. Num. 1.

Confid. 5.

NUM. 1.

\* Ibid.

† § 32. Num. 5.

Fifthly, It must be considered, if a General Council may err, who shall judge it? *St. Augustine* is at \* *priora à posterioribus*, Nothing sure, that is less than a † General Council. Why, but this yet lays all open to Uncertainties, and makes way for a Whirl-wind of a Private Spirit, to ruffle the Church. No, neither of these: First, All is not open to Uncertainties: For General Councils lawfully called and ordered, and lawfully proceeding, are a Great, and an Awful Representation, and cannot err in Matters of Faith; keeping themselves to God's Rule, and not attempting to make a New of their own; and are with all Submission to be observed by every Christian, where Scripture, or evident Demonstration, come not against them. Nor doth it make way for the Whirl-wind of a private Spirit: For private Spirits are too giddy to rest upon Scripture, and too heady and shallow to be acquainted with Demonstrative Arguments. And it were happy for the Church, if She might never be troubled with Private Spirits, till they brought such Arguments. I know this is hotly objected against † *Hooker*,

‡ Prefat. p. 29.

\* Dial. diſſus,

Deus & Rex.

† Cordatus

Protestans.

the \* *Author* calls him a † *Wise Protestant*, yet turns thus upon him: If a Council must yield to a Demonstrative Proof, Who shall judge, whether the Argument that is brought be a Demonstration, or not? For every Man that will kick against the Church, will say, The Scripture he urges, is evident; and his Reason a Demonstration. And what is this, but to leave all to the Wildness of a Private Spirit? Can any ingenious Man read this Passage in *Hooker*, and dream of a Private Spirit? For, to the Question; Who shall judge? *Hooker* answers, as if it had been then made; † An Argument necessary and demonstrative, is such (saith he) as be-

‡ Prefat. pag.

29. And there-

fore A. C. is

much to blame,

after all this,

to talk of a

Pretext of

seeming

evident

Scripture,

or Demon-

stration;

as he doth,

pag. 59.

ing

ing proposed to any Man, and understood; the Mind cannot chuse but inwardly assent unto it. So, it is not enough to think, or say, it is *Demonstrative*. The Light then of a *Demonstrative Argument*, is the Evidence which it self hath in it self, to all that understand it. Well; but because all understand it not, if a Quarrel be made, who shall decide it? No Question, \* but a *General Council*; not a *Private Spirit*: First, In the Intent of the Author; for *Hooker*, in all that Discourse, makes the Sentence of the Council † binding; and therefore that is made *Judg*, not a † *Private Spirit*. And then for the *Judg* of the Argument, it is as plain: For if it be evident to any Man, then to so many Learned Men as are in a *Council*, doubtless: And if they cannot but assent, it is hard to think them so impious, that they will define against it. And if that which is thought evident to any Man, be not evident to such a grave Assembly, it is probable 'tis no *Demonstration*; and the Producers of it ought to rest, and not to trouble the Church.

Nor is this *Hooker's* alone, nor is it newly thought on by us: NUM. 2. It is a Ground in Nature, which Grace doth ever set right, never || 2. de Bapt. undermine. And || *St. Augustine* hath it twice in one Chapter, cont. Don. c. 4. \* *Uni verum* That *St. Cyprian*, and that Council at *Carthage*, would have pre- dicenti & de- presently yielded to any one that would \* demonstrate Truth. Nay, monstranti. it is a Rule with † him, Consent of Nations, Authority confir- † Cont. Fund. med by Miracles, and Antiquity; *St. Peter's Chair*, and Succes- cap. 4. sion from it; Motives to keep him in the Catholick Church, must || Quæ quidem si tam manife- not hold him against Demonstration of Truth: || Which, if it be sta monstra- so clearly demonstrated, that it cannot come into Doubt, it is tur, ut in du- to be preferred before all those things, by which a Man is held bium venire non possit, præ- in the Catholick Church. Therefore an evident Scripture, or ponenda est omnibus illis rebus, quibus in Catholica Demonstration of Truth, must take Place every where; but teneor: Ita si aliquid aper- where these cannot be had, there must be Submission to Au- tissimum in E- thority. vangelio. Ibid.

And doth not *Bellarmino* himself grant this? For, speaking of Councils, he delivers this Proposition, That Inferiors may not judg, cap. 4. whether their Superiors (and that in a Council) do proceed law- NUM. h. fully, or not. But then having bethought himself, that Inferiors, at all Times, and in all Causes, are not to be cast off; he adds \* Unless it manifestly appear, that an intollerable Error be committed. So then, if such an Error be, and be ma- \* L. 2. de Con- nifest, Inferiors may do their Duty, and a Council must yield; cil. c. 8. § Alii dicunt Conci- unless you will accuse *Bellarmino* too of Leaning to a *Private Spirit*: For neither doth he express who shall judg, whether the lium. Nisi ma- nifestissimè constet inolle- Error be intollerable. rabilem Erro- rem commit- ti.

This will not down with you; but the Definition of a *General Council* is, and must be *Infallible*. NUM. 4. Your Fellows tell us (and you can affirm no more) That the Voice of the Church, deter- † Stapl. Relat. mining in Council, is not † Humane, but Divine. That is well; Cont. 4. Q. 3. Divine, Art. 1.

*Divine*, then sure *Infallible* : Yea, but the Proposition sticks in the Throat of them that would utter it. It is not *Divine simply*, but in a \* *manner* *Divine*. Why but then sure not *Infallible*, because it may speak loudest in that manner, in which it is not *Divine*. Nay, more : *The Church* (forsooth) *is an infallible Foundation of Faith* † *in an higher kind than the Scripture* : For the Scripture is but a *Foundation in Testimony, and Matter to be believed* ; but the Church as the *Efficient Cause of Faith, and,*

\* *Divina suo modo*. Ibid. And so A. C. too; who hath opened his Mouth very wide, to prove the Succession of Pastors in the Church to be of Divine and Infallible Authority; yet, in the Close, is forced to add, *At least, in some sort*, p. 51.

† *In altiori genere, viz. in genere cause efficientis, atque adeo aliqua ex parte formalis*. Ibid. 24. Ar. 3.

*in some sort, the very Formal* ? Is not this Blasphemy ? Doth not this knock against all Evidence of Truth, and his own Grounds that says it ? Against all Evidence of Truth : For in all Ages, all Men that once admitted the *Scripture* to be the Word of God (as all *Christians* do) do, with the same Breath, grant it most undoubted and infallible. But all Men have not so judged of the *Churches Definitions*, though they have, in greatest Obedience, submitted to them. And against his own Grounds that says it : For the Scripture is *absolutely, and every way Divine* ; the Churches Definition is but *suo modo*, in a sort, or manner, *Divine*. But that which is but in a sort, can never be a Foundation in an higher Degree, than that which is Absolute, and every way such : Therefore neither can the Definition of the Church be so Infallible as the Scripture ; much less, *in altiori genere*, in a higher kind than the Scripture. But because, when all other things fail, you fly to this, That the Churches Definition in a General Council, is by *Inspiration*, and so Divine and Infallible : My Haste shall not carry me from a little *Consideration* of that too.

Consid. 6.  
NUM. 1.

Sixthly then, If the Definition of a General Council be *Infallible*, then the Infallibility of it is either in the *Conclusion*, and in the *Means* that prove it ; or in the *Conclusion*, *not the Means* ; or in the *Means*, *not the Conclusion*. But it is infallible in none of these. Not in the first ; *The Conclusion, and the Means* : For there are divers Deliberations in General Councils, where the *Conclusion* is *Catholick* ; but the *Means* by which they prove it, not *Infallible*. Not the second, *The Conclusion, and not the Means* : For the *Conclusion* must follow the nature of the *Premises*, or *Principles*, out of which it is deduced : Therefore, if those which the Council uses be sometimes uncertain, as is proved before, the Conclusion cannot be Infallible. Not in the third ; *The Means, and not the Conclusion* : For that cannot be true and necessary, if the *Means* be so. And this, I am sure, you will never grant ; because if you should, you must deny the Infallibility which you seek to establish.

NUM. 2. To this (for I confess, the Argument is old, but can never be worn

worn out, nor shifted off) your great Master \* Stapleton (who \* *Relat. Contr.*  
is miserably hamper'd in it; and indeed, so are you all) answers, *4. q. 2. ad A. 11.*  
That the *Infallibility* of a Council is in the  
second Course; that is † *It is infallible in the*  
*Conclusion, though it be uncertain and fallible*  
*in the Means, and Proof of it.* How comes  
this to pass? It is a thing altogether unknown  
in *Nature*, and *Art* too, that *fallible Principles*  
can either father or mother, beget or  
bring forth an *Infallible Conclusion*.

† And herein I must needs commend  
your Wisdom: For you have had ma-  
ny Popes so ignorant, grossly ignorant,  
as that they have been no way able to  
sift and examine the Means. And there-  
fore you do most advifedly make them  
infallible in the Conclusion without the  
Means. §. 39. Num. 8.

Well, that is granted in *Nature*, and in all *Argumentation*, that NUM. 3.  
causes Knowledge. But we shall have Reasons for it, || *First, Be-* || Ibid. Nor. 4.  
*cause the Church is discursive, and uses the Weights and Moments*  
*of Reason in the Means; but is Prophetical, and depends upon im-*  
*mediate Revelation from the Spirit of God, in delivering the Con-*  
*clusion.* It is but the making of this appear, and all Controversie  
is at an end. Well, I will not discourse here, To what end there  
is any use of Means, if the *Conclusion* be *Prophetical*; which yet is  
justly urged: for no good Cause can be assigned of it. If it be  
*Prophetical* in the Conclusion (I speak still of the *present Church*;  
for that which included the *Apostles*, which had the Spirit of *Pro-*  
*phesy*, and immediate *Revelation*, was ever *Prophetick* in the De-  
finition; but then that was *Infallible* in the *Means* too) that since  
it delivers the Conclusion not according to *Nature* and *Art*, that  
is, out of Principles which can bear it; there must be some *Super-*  
*natural Authority*, which must deliver this Truth: That (say I)  
must be the Scripture. For if you fly to *Immediate Revelation*  
now, the *Enthusiasm* must be yours. But the *Scriptures*, which  
are brought in the very Exposition of all the *Primitive Church*,  
neither say it, nor inforce it. Therefore *Scripture* warrants not  
your *Prophecie* in the Conclusion: And I know no other thing that  
can warrant it. If you think the *Tradition of the Church* can  
make the World beholden to you, produce any *Father* of the  
*Church*, that says, this is an *Universal Tradition of the Church*,  
that her *Definitions in a General Council* are *Prophetical*, and by  
*Immediate Revelation*: Produce any one *Father*, that says it of  
his own Authority, that he thinks so: Nay, make it appear, that  
ever any *Prophet*, in that which he delivered from God, as *Infal-*  
*lible Truth*, was ever *discursive at all in the Means*: Nay, make  
it but probable in the ordinary Course of *Prophecy* (and I hope  
you go no higher, nor will I offer at God's Absolute Power) That  
that which is *discursive in the Means*, can be *Prophetick* in the  
*Conclusion*; and you shall be my Great *Apollo* for ever. In the mean  
time, I have learnt this from \* yours, That all *Prophecy* is by *Vision*,  
*Inspiration*, &c. and that no *Vision* admits Discourse: That all *Pro-*  
*phesy* is an *Illumination*, not always present, but when the Word of  
the Lord came to them; and that was not by Discourse. And yet you

\* *Propheta*  
*audiebant a*  
*Deo intersus*  
*inspirante.*

Tho. 2. 2a. q. 3.

A. 1. ad 3.

† The Word of

the Lord came

unto me, is

common in

the Prophets.



\* Stapl. Relett.  
cont. 4. q. 2.  
p. 473.

† *Prophetica  
Revelationem  
nullo pacto ha-  
beri posse, vel  
ope Naturæ,  
vel studio, con-  
tra Avicennā,  
Algazalem, A-  
verroem, &c.  
Fran. Picus, 2.  
Prænot. c. 4.  
|| 1 Cor. 12. 10.  
† L. 2. de Con-  
cil. c. 12.*

\* say again, *That this Prophetick Infallibility of the Church is not gotten without Study and Industry.* You should do well to tell us too, why God would put his Church to study for the Spirit of Prophecy, which never any particular Prophet was put unto: † And whosoever shall study for it, shall not do it in vain, since Prophecy is a || Gift, and can never be an acquired Habit. And there is somewhat in it, that Bellarmine, in all his Dispute for the Authority of General Councils, dares not come at this Rock. † He prefers the Conclusion, and the Canon, before the Acts, and the Deliberations of Councils; and so do we: But I do not remember, that ever he speaks out, *That the Conclusion is delivered by Prophecy, or Revelation.* Sure he sounded the Shoar, and found Danger here. He did find it: For a little before he speaks plainly (would his bad Cause let him be constant)

\* *Concilia non habent, neque scribunt immediatas Revelationes, &c. sed ex verbo Dei per ratiocinationem deducunt Conclusiones.* Bellarm. Lib. 2. de Concil. cap. 12. §. Dicuntur.

\* *Councils do deduce their Conclusions.* What? From Inspiration? No: But out of the Word of God; and that per ratiocinationem, by Argumentation: Neither have they, nor do they write any Immediate Revelations.

NUM. 4.  
† Stapl. Ibid.  
374.

The second Reason, why † Stapleton will have it Prophetick in the Conclusion, is, *Because that which is determined by the Church, is Matter of Faith, not of Knowledge: And that therefore, the Church proposing it to be believed, though it use Means, yet it stands not upon Art, or Means, or Argument; but the Revelation of the Holy Ghost: Else, when we embrace the Conclusion proposed, it should not be an Assent of Faith, but an Habit of Knowledge.* This for the first Part (That the Church uses the Means, but follows them not) is all one in substance with the former Reason. And for the latter Part, That then our admitting the Decree of a Council, would be no Assent of Faith, but an Habit of Knowledge; What great Inconvenience is there, if it be granted? For I think it is undoubted Truth, That one and the same Conclusion may be Faith to the Believer, that cannot prove; and Knowledge to the Learned, that can. And || St. Augustine, I am sure, in regard of

|| Cont. Fund.  
c. 4.

\* *Tho. p. 1. q. 2. A. 2. ad 1. Nihil prohibet illud, quod secundum se demonstrabile est, & scibile, ab aliquo accipi ut Credibile, qui Demonstrationem non capit.*

one and the same thing, even this, the very Wisdom of the Church, in her Doctrines, ascribes Understanding to one sort of Men, and Belief to another weaker sort. And \* Thomas goes with him.

NUM. 5.

Now, for farther Satisfaction, if not of you, yet of others, this may well be thought on: Man lost by Sin, in the Integrity of his Nature, and cannot have Light enough to see the Way to Heaven, but by Grace. This Grace was first merited, after given by Christ: This Grace is first kindled by Faith; by which, if we agree not to some Supernatural Principles, which no Reason can demonstrate simply, we can never see our Way. But this Light, when it hath made Reason submit it self, clears the Eye of Reason; it never

ver puts it out. In which Sense, it may be, is that of \* *Optatus*, that the very *Catholick Church* it self is reasonable, as well as diffused every where. By which † *Reason* enlightned (which is stronger than *Reason*) the *Church*, in all Ages, hath been able, either to convert, or convince, or, at least, || *stop the Mouths of Philosophers*, and the great Men of *Reason*, in the very Point of *Faith*, where it is at highest. To the present Occasion then. The *First*,

*Immediate, Fundamental Points of Faith*, without which there is no *Salvation*; as they cannot be proved by *Reason*, so neither need they be determined by any *Council*, nor ever were they attempted, they are so plain set down in the *Scripture*. If about the *Sense*, and true *Meaning* of these, or necessary *Deduction* out of these *Prime Articles of Faith*, *General Councils* determine any thing, as they have done in *Nice*, and the rest; there is no Inconveniency, that one and the same *Canon* of the *Council* should be believed, as it reflects upon the *Articles and Grounds indemonstrable*; and \* yet known to the Learned by the Means and Proof, by which that *Deduction* is vouched, and made good. And again; The *Conclusion* of a *Council*, suppose that in *Nice*, about the *Consubstantiality of Christ with the Father*, in it self considered, is indemonstrable by *Reason*; There I believe, and assent in *Faith*: But the same *Conclusion*, || if you give me *Ground of Scripture*, and the *Creed* (and somewhat must be supposed in all, whether *Faith*, or *Knowledge*) is demonstrable by *Natural Reason*, against any *Arrian* in the World. And if it be demonstrable, I may know it, and have an *Habit* of it. And what Inconvenience in this? For the weaker sort of *Christians*, which cannot deduce, when they have the *Principle* granted, they are to rest upon the *Definition* only, and their Assent is meer *Faith*: Yea, and the *Learned* too, where there is not a *Demonstration* evident to them, assent by *Faith only*, and not by *Knowledge*. And what Inconvenience in this? Nay, the Necessity of Nature is such, that these *Principles* once given, the Understanding of Man cannot rest, but it must be thus. And the † *Apostle* would never have required a *Man* to be able to give a *Reason*, and an *Account* of the *Hope* that is in him, if he might not be able to know his *Account*, or have lawful Interest to give it, when he knew it, without prejudicing his *Faith* by his *Knowledge*. And suppose exact *Knowledge* and meer *Belief* cannot stand together in the same *Person*, in regard of the same *Thing*, by the same *Means*; yet that doth not make void this *Truth*. For where is that exact *Knowledge*, or in whom, that must not meerly, in *Points of Faith*, believe the *Article*, or *Ground*, upon which they rest? But when that is once believed, it can demonstrate many things from it.

\* Lib. 3. *Rationabilis & ubique diffusa*.

† Ut ipsa fide valentiores facti, quod credimus intelligere mereamur, non jam hominibus, sed Deo intrinsecus mentem nostram firmanse & illuminante. S. August. cont. Epist. Fundament. cap. 14.

|| Omnia genera Ingeniorum subdita Scripturae. S. Aug. L. 22. cont. Faust. cap. 96.

\* Almain 3. D. 24 q. 1. & Tho. 2. 2a. q. 1. A. 3. C. Id quod est scitum ab uno homine etiam in statu viae, est ab alio creditum, qui hoc demonstrare non novit.

|| Concilium Nicaenum deduxit Conclusionem ex Scripturis. Bellarm. L. 2. de Concilio. 12. §. Sic etiam.

† Pet. 3. 19.

And Definitions of Councils are not *Principia Fidei*, Principles of Faith, but Deductions from them.

Confid. 7.  
NUM. 1.

And now, because you ask, *Wherein are we nearer to Unity by a Council, if a Council may err?* Besides the Answer given, I promised to consider which Opinion was most agreeable with the Church; which most able to preserve, or reduce Christian Peace: The Roman, that a Council cannot err; or the Protestants, That it can. And this I propose not as a Rule, but leave the Christian World to consider of it, as I do.

NUM. 2.

First then I consider, Whether in those Places of Scripture before-mentioned, or any other, there be promised to the present Church an absolute Infallibility? Or whether such an Infallibility will not serve the turn, as \* Stapleton, after much wrigling, is forced to acknowledg? One, not every way exact: Because it is enough if the Church do diligently insist upon that which was once received: And there is not need of so great Certainty, to open and explicate that which lies hid in the Seed of Faith sown, and deduce from it; as to seek out, and teach that which was altogether unknown. And if this be so, then sure the Church of the Apostles required Guidance by a greater Degree of Infallibility, than the present Church: which yet, if it follow the Scripture, is Infal-  
lible enough, though it hath not the same Degree of Certainty which the Apostles had, and the Scripture hath. Nor can I tell what to make of Bellarmine, that in a whole Chapter disputes five Prerogatives, in Certainty of Truth, † that the Scripture hath above a Council; and at last concludes, That they may be said to be equally certain in Infalible Truth.

\* Relect. cont.  
4 q. 2. Notab.  
3. Exacta &  
Omnimodâ In-  
fallibilitate  
non indiget,  
sed satis est se-  
mel acceptis,  
&c.

† L. 2. de Conc.  
o. 12. §. ult.  
Cum utraque  
sine infallibilitate  
veritatis, æquæ  
certa dici pos-  
sunt.

NUM. 3.

The next thing I consider, is: Suppose this not Exact, but Con-  
gruous Infallibility in the Church; Is it not Residing according to Power, and Right of Authority in the whole Church (always under-  
standing the Church, in this place, pro Communitate Prælatorum,  
for Church-Governors, which have Votes in Councils) and in a Ge-  
neral Council, only by Power || deputed with

|| Quid si Ecclesia Universitati non est  
data ulla Authoritas; ergo nec Conci-  
lio Generali quatenus Ecclesiam Uni-  
versalem representat. Bellarm. L. 2. de  
Concil. c. 16. §. Ex his habemus.

\* Petrus Personam Ecclesie Catholice  
sustinet, & huic data sunt Claves, quum  
Petro data. De Agon. Christ. c. 30.

Mandate, to determine? The Places of Scrip-  
ture, with Expositions of the Fathers upon  
them, make me apt to believe this. St. Peter  
(saith \* St. Augustine) did not receive the Keys  
of the Church, but as sustaining the Person of  
the Church. Now for this Particular, Suppose

the Key of Doctrine be to let in Truth, and shut out Error; and  
suppose the Key, rightly used, Infalible in this; yet this Infalli-  
bility is primely in the Church Docent, in whose Person (not strict-  
ly in his own) St. Peter received the Keys. But here Stapleton

† Relect. Cont. 6. q. 3. A. 5. Sed pro-  
pter Primatum quem gerebat Ecclesia,  
ideoque etsi fundier Ecclesia accepit,  
tamen formaliter Petrus accepit.

lays cross my Way again, and would thrust  
me out of this Consideration. He † grants,  
That St. Peter received these Keys indeed, and  
in the Person of the Church; but (saith he)  
that



that was, because he was *Primate* of the Church: And therefore the Church received the Keys finally, but St. Peter formally: That is (if I mistake him not) St. Peter, for himself, and his Successors, received the Keys in his own Right; but to this End, to benefit the Church, of which he was made Pastor. But I keep on my Consideration still. For the Church here is taken *pro Communitate Prælatorum*, for all the Prelates; that is, for the Church, as 'tis *Docent*; and *Regent*, as it *Teaches*, and *Governs*: For so only it relates to a *General Council*: And so \* *St. Augustine*, and *Stapleton* himself, understand it in the Places before alledged. Now in this Sense St. Peter received the Keys formally, for himself, and his Successors at Rome, but not for them only; but as he received them in the Person of the whole Church *Docent*; so he received them also in their Right, as well as *his own*, and for them all. And in this Sense, St. Peter received the Keys in the Person of the Church (by *Stapleton's* good leave) both *Finally*, and *Formally*. For I would have it considered also, whether it be ever read in any *Classick Author*, That to receive a thing in the Person of another, or sustaining the Person of another, is only meant, *Finally* to receive it; that is, to his *Good*, and not in his *Right*. I should think, he that receives any thing in the Person of another, receives it indeed to his *Good*, and to his *Use*; but in his *Right* too: And that the *Formal Right* is not in the Receiver only, but in him, or them also, whose Person he sustains while he receives it. I'll take one of *Stapleton's* own Instances. A *Consul*, or *prime Senator*, in an *Aristocratical Government* (such as the Churches is *Ministerially* under Christ) receives a Privilege from the *Senate*; and he receives it as *Primarily*, and as *Formally*, for them, as for himself; and in the *Senates* Right, as well as his own; he being but a *chief Part*, and they the *Whole*. And this is St. Peter's Case in Relation to the whole Church *Docent* and *Regent*, saving that his *Place* and *Power* was *Perpetual*, and not *Annual*, as the *Consul's* was. This *Stumbling-block* then is nothing; and, in my Consideration, it stands still, That the Church, in this Notion, by the hands of St. Peter, received the Keys, and all Power signified by them; and transmitted them to their Successors, who, by the Assistance of God's Spirit, may be able to use them; but still in and by the same Hands; and perhaps, to open and shut, in some things, *Infallibly*, when the *Pope*, and a *General Council* too (forgetting both her, and her *Rule*, the *Scripture*) are to seek how to turn these Keys in their *Wards*.

The *third Particular*, I Consider, is: Suppose in the whole NUM. 4  
Catholick Church Militant, an *Absolute Infallibility* in the  
*Prime Foundations* of Faith, absolutely necessary to *Sal-*  
*vation*; and that this Power of not Erring so, is not

\* *Ad omnes*  
*dicatur*; Pasce  
oves, &c. S.  
Aug. de Agon.  
Christ. c. 30.  
Which cannot  
be spoken, or  
meant, of the  
Laity. Et Bil-  
son. Perpet.  
Govern. c. 8.  
*fine.*

† *Stapl. Relect.*  
*Cont. 3. q. 1.*  
*A. 1. ad 2.*

\* *com-*



\* Non omnia illa quæ tradit Ecclesia sub Definitione Judiciali (i. e. in Concilio) sunt de Necessitate Salutis credenda, sed illa duntaxat quæ sic tradit concurrente Universali totius Ecclesiæ consensu, implicite, vel explicitè, verè, vel interpretativè. Gerlon. Traët. de Declaratione veritatum quæ credende sunt, &c. §. 4. par. 1. pag.

414.

† Possit tamen contingere, quòd quamvis Generale Concilium defineret aliquid contra Fidem, Ecclesia Dei non exponeretur periculo. Quia possit contingere quòd congregati in Concilio Generali essent pauci & viles tam in re, quàm in hominum reputatione, respectu illorum qui ad illud Concilium Generale minimè convenissent. Et tunc illorum levitèr Error extirparetur per multitudinem meliorum & sapientiorum & famosiorum illis. Quibus etiam multitudo simplicium adhereret magis, &c. Och. Dial. pag. 3. Lib. 3. cap. 13.

‡ Many of these were potent at Ariminum, and Seleucia.

\* Determinationibus quæ à Concilio, vel Pontifice Summo sunt super iis dubitationibus, quæ substantiam fidei concernunt, necessariò credendum est, dum Universalis Ecclesia non reclamet. Fr. P. Mirand. Theor. 8.

† Artic. 21.

‡ Bellarm. L. 2. de Concilio. 16. §. Tertio Concilium sine Papâ.

\* Heb. 13. 17.

1 Cor. 5. 5.

Mat. 18. 17.

Prov. 1. 8.

Vide S. Aug. 2. Conf. c. 3. and (Prov. 6. 20.) Ecclus. 3. 3.

Prov. 15. 20.

\* communicable to a General Council, which represents it, but that the Council is subject to Error: This Supposition doth not only preserve that which you desire in the Church, an *Infallibility*, but it † meets with all Inconveniences, which usually have done, and daily do perplex the Church. And here is still a Remedy for all things: For if *Private Respects*, if ‖ *Bandies in a Faction*, if *Power and Favour of some Parties*, if *Weakness of them which have the Managing*, if any *unfit Mixture of State-Councils*, if any *Departure from the Rule of the Word of God*, if any thing elseway and wrench the Council; the *Whole* \* Church, upon Evidence found in *express Scripture*, or *Demonstration* of this *Miscarriage*, hath power to represent her self in another *Body*, or *Council*, and to take Order for what was amiss, either *practised*, or *concluded*. So here is a Means, without any *Infringing* any *Lawful Authority* of the Church, to *preserve*, or *reduce* Unity; and yet grant, as I did, and as the † Church of England doth, *That a General Council may err*. And this Course the Church heretofore took; for She did call, and represent her self in a new Council, and define against the *Heretical Con-*

*clusions* of the former; as in the Case at *Ariminum*, and the second of *Ephesus*, is evident; and in other Councils named by ‖ *Bellar-*  
*mine*. Now the Church is never more cunningly abused, than when Men, out of this Truth, that *She may err*, infer this Falshood, that *She is not to be obeyed*. For it will never follow, She may Err, therefore She may not Govern. For he that says, *Obey them which have the Rule over you, and submit your selves, for they watch for your Souls*, \* Heb. 13. commands *Obedience*, and expressly ascribes *Rule* to the Church. And that is not only a *Pastoral Power*, to teach and direct; but a *Prætorian* also, to controul and censure too, where Errors or Crimes are against *Points Fundamental*, or of great *Consequence*: Else St. Paul would not have given the *Rule* for *Excommunication*, 1 Cor. 5. Nor *Christ* himself have put the Man that will not hear and obey the Church, into the Place and Condition of an *Ethnick*, and a *Publican*, as he doth, St. Mat. 18. And *Solomon's Rule* is general, and he hath it twice: *My Son, forsake not the Teaching, or Instruction of thy Mother*. Now this is either spoken and meant of a *Natural Mother*, and her *Authority over her Children is confirmed*, Ecclus. 3. And the Fool will be upon him that *despiset her*, Prov. 15. Or 'tis extended also to our *Mystical and Spiritual Mother*, the Church. And so the

Gene-

*Geneva* \* Note upon the Place expresses it. And I cannot but incline to this Opinion; Because the Blessings which accompany this Obedience are so many and great, as that they are not like to be the Fruits of Obedience to

\* Forfake not thy Mothers Instruction, that is, the Teaching of the Church, wherein the Faithful are begotten by the incorruptible Seed of God's Word. Annot. in Prov. 1. 8.

a *Natural Mother* only, as *Solomon* expresses them all, *Prov. 6.* *Prov. 6. 22.*

And in all this, here's no Exception of the *Mothers Erring*. For *Mater errans*, an erring Mother loses neither the right nor the power of a Mother by her Error. And I marvel what Son should shew Reverence or Obedience, if no Mother, that hath erred, might exact it. 'Tis true, the Son is not to follow his *Mothers Error*, or his *Mother into Error*. But 'tis true too, 'tis a grievous Crime in a Son to cast off all Obedience to his Mother, because at some time, or in some things, she hath fallen into Error. And howsoever this Consideration meets with this Inconvenience, as well as the rest. For suppose (as I said) in the whole Catholick Militant Church, an absolute Infallibility in the Prime Foundations of Faith, absolutely necessary to Salvation: And then, though the *Mother-Church*, Provincial, or National, may err; yet if the *Grand-Mother*, the whole Universal Church cannot in these necessary things, all remains safe, and all Occasions of *Disobedience* taken from the possibility of the Churches erring, are quite taken away. Nor is this *Mother* less to be valued by her Children, because in some smaller things Age had filled her face fuller of wrinkles. For where 'tis said, that *Christ makes to himself a Church without spot or wrinkle*, Eph. 5. that is not understood of the *Church Militant*, but of the *Church Triumphant*. † And to maintain the contrary, is a Branch of the spreading Heresie of *Pelagianism*. Nor is the Church on Earth any freer from *Wrinkles in Doctrine*, and *Discipline*, than she is from *Spots in Life and Conversation*.

Ephes. 5. 27.

† In id progrediuntur (Pelagiani) ut dicant vitam Justorum in hoc seculo nullum omnino habere peccatum.

Ex his Ecclesiam Christi in hac mortalitate perfici ut sit omnino sine macula & ruga. Quasi non sit Christi Ecclesia, quae in toto terrarum orbe clamat ad Deum: Dimitte nobis debita nostra, &c. S. Aug. l. de Haeresibus, Her. 88.

The next thing I consider, is: Suppose a General Council take NUM. 3. it self to be *Infallible* in all things which are of *Faith*: If it prove not so, but that an *Error in the Faith* be concluded; the same *Erring Opinion* that makes it think it self *Infallible*, makes the Error of it seem *irrevocable*. And when *Truth*, which lay hid, shall be brought to light, the *Church*, (who was lulled asleep by the opinion of *Infallibility*) is left open to all manner of *Distractions*, as it appears at this day. And that a Council may err, (besides all other Instances, which are not few) appears by that *Error of the Council of || Constance*. And one Instance is || Seff. 13. enough to overthrow a General, be it a Council. \* *Christ instituted the Sacrament of his Body and Bloud in both kinds*. † To break *Christs Institution*, is a Damnable Error, and so confessed by † Stapleton. The Council

† Return of Untruths upon Mr. Jewel Ar. 2. Untruth. 49.

\* S. Matt. 26.

† 1 Cor. 11. 23.

is bold, and defines peremptorily, That to Communicate in both Kinds, is not necessary, with a Non obstante to the Institution of

\* 4. De Eucharist. c. 26.

† Bellar. Ibid.  
§. Vicefimo  
proferunt.

¶ And now lately, in a Catechism Printed at Paris, 1637. without the Author's Name, 'tis twice affirmed thus: The Institution of a Sacrament is, of it self, a Command. Conference 14. p. 244. And again, p. 260. Institution is a Precept.

\* Matth. 26.

1 Cor. 11.

Μεμνημένοι  
τοῦτον τὸ ὄψος  
ἐν ταύτῃς ἐκ-  
τάλῃς, in Li-  
turg. S. Chryf.

† Licet Christus post Cenam instituerit, & suis Discipulis administraverit sub utraque specie Panis & Vini hoc venerabile Sacramentum, tamen hoc Non obstante, non debet confici post Cenam, nec recipi nisi à jejuniis. [ Here Bellarmine stays, and goes no farther; but the Council goes on. ] Et similiter quòd licet in Primitivâ Ecclesiâ Sacramenta recipere sub utraque Specie à fidelibus, tamen hæc Consuetudo, ut à Laicis sub specie Panis tantum suscipiatur, habenda est pro Lege, quam non licet reprobare. Et asserere hanc esse illicitam, est Erroneum: Et pertinaciter asserentes sunt arcendi tanquam Hæretici. Sess. 13.

Christ. Consider now with me, Is this an Error, or not? \* Bellarmine, and Stapleton, and you too, say 'tis not; because to receive under both Kinds, is not by Divine Right. No? No sure: For it was not Christ's † Precept, but his Example. Why, but I had thought, Christ's Institution of a Sacrament had been more than his Example only, and as binding for the Necessaries of a

Sacrament, the Matter and Form, || as a Precept: Therefore speak out, and deny it to be Christ's Institution; or else grant, with Stapleton, It is a damnable Error to go against it. If you can prove, that Christ's Institution is not as binding to us as a Precept, (which you shall

never be able) take the Precept with it, \* Drink ye all of this: Which, though you shift as you can, yet you can never make it other than it is; A binding Precept. But Bellarmine hath yet one better Device than this, to save the Council. He saith, It is a meer Calamny, and that the Council hath no such thing: That the Non obstante hath no reference to Receiving under both Kinds, but to the Time of Receiving it, after Supper; in which the Council saith, the Custom of the Church is to be observed, Non obstante, notwithstanding Christ's Example. How foul Bellarmine is in this,

must appear by the Words of the Council; which are these: † Though Christ instituted this Venerable Sacrament, and gave it his Disciples after Supper under both Kinds of Bread and Wine; yet, Non obstante, notwithstanding this, it ought not to be Consecrated after Supper; nor Received, but Fasting. And likewise, that though, in the Primitive Church, this Sacrament was Received by the Faithful under both Kinds; yet this Custom, that it should be Received by Lay-men only under the Kind of Bread, is to be held for a Law, which may not be refused. And to say, This is an unlawful Custom, of Receiving under one Kind, is erro-

neous; and they which persist in saying so, are to be punished, and driven out as Hereticks. Now, where is here any Slander of the Council? The Words are plain, and the Non obstante must necessarily (for ought I can yet see) be referred to both Clauses in the Words following; because both Clauses went before it, and hath as much force against Receiving under both Kinds, as against Receiving after Supper. Yea, and the After-words of the Council couple both together, in this Reference: For it follows, Et similiter; And so likewise, that though, in the Primitive Church, &c. And a Man, by the Definition of this Council, may be an

Here-



Heretick, for standing to *Christ's Institution*, in the very *Matter* of the *Sacrament*: And the *Churches Law*, for *One Kind*, may not be refused; but *Christ's Institution*, under *Both Kinds*, may. And yet this *Council* did not err. No: Take heed of it.

But your Opinion is more *Unreasonable* than this: For, Consider any *Body Collective*, be it more, or less *Universal*, whensoever it assembles it self; Did it ever give more Power to the *Representing Body* of it, than binding Power upon all *Particulars*, and it self? And did it ever give this Power otherwise, than with this *Reservation in Nature*, That it would call again, and reform; yea, and if need were, abrogate any *Law*, or *Ordinance*, upon just Cause made evident, that this *Representing Body* had failed in Trust, or Truth? And this Power no *Body Collective*, Ecclesiastical or Civil, can put out of it self, or give away to a *Parliament*, or *Council*, or call it what you will, that represents it. Nay, in my *Consideration*, it holds strongest in the Church. For a *Council* hath Power to order, settle, and define Differences arisen concerning *Faith*. This Power the *Council* hath not by any immediate *Institution* from *Christ*, but it was prudently taken up in the *Church*, from the \* *Apostles Example*. So that, to hold *Councils* to this end, is apparent *Apostolical Tradition* written; but the Power which *Councils*, so held, have, is from the whole *Catholick Church*, whose Members they are; and the *Churches Power* from *God*. And † this Power the *Church* cannot farther give away to a *General Council*, than that the *Decrees* of it shall bind all *Particulars*, and it self; but not bind the whole *Church* from Calling again; and in the *After-calls*, upon just Cause, to order, yea, and, if need be, to abrogate former Acts. I say, upon just Cause. For if the *Council* be lawfully called, and proceed orderly, and conclude according to the *Rule*; the *Scripture*, the whole *Church* cannot but approve the *Council*, and then the *Definitions* of it are Binding. And the Power of the *Church* hath no Wrong in this, so long as no Power, but her own, may meddle, or offer to infringe any Definition of hers, made in her *Representative Body*, a *Lawful General Council*. And certain it is, no Power but her own may do it. Nor doth this open any Gap to private Spirits: For all Decisions in such a *Council* are Binding: And because the whole *Church* can meet no other way, the *Council* shall remain the *Supreme, External, Living, Temporary, Ecclesiastical Judge* of all *Controversies*. Only the *Whole Church*, and she alone, hath Power, when *Scripture*, or *Demonstration* is found, and peaceably tendred to her, to represent her self again in a new *Council*, and in it to order what was amiss.

NUM. 6.

\* Act. 15. In Novo Testamento Exemplum celebrationis Conciliorum ab Apostolis habemus, &c. Joh. de Turrecremata Sum. de Eccles. l. 3. c. 2. Et firmatas Conciliorum nunciarum Exemplo primi Concilii. Stapl. Relect. Contr. 6. q. 3. A. 4. ad 3.

† This is more reasonable, a great deal, than that of Bellarmine, 2. de Concil. c. 18. Pontificem non posse se subiacere sententia coactiva Conciliorum.

A a

Nay,



NUM. 7. Nay, your Opinion is yet more *unreasonable*: For you'do not only make the *Definition* of a *General Council*, but the *Sentence*

\* Bellarm. L. 2. of the *Pope*, *infallible*; nay, more *infallible* than it: \* For any de Concil. c. 16. *General Council* may err with you, if the *Pope* confirm it not.

§ 17.

So belike this *Infallibility* rests not in the *Representative Body*, the *Council*; nor in the *Whole Body*, the *Church*; but in your *Head of the Church*, the *Pope of Rome*. Now I may ask you, To what end such a *Trouble* for a *General Council*? Or wherein are we nearer to *Unity*, if the *Pope* confirm it not? You answer, (though not in the *Conference*, yet elsewhere) That the *Pope* errs not; especially, *Giving Sentence in a General Council*. And why especially? Doth the *Deliberation* of a *Council* help any thing to the *Conclusion*? Surely not in your Opinion: For you hold the *Conclusion* *Prophetical*, the *Means* *Fallible*; and *Fallible* *Deliberations* cannot advance to a *Prophetick Conclusion*. And just as the *Council* is, in *Stapleton's* Judgment,

for the *Definition*, and the *Proofs*; so is the *Pope*, in the Judgment of \* Melch. Canus, and them which followed him, *Prophetical in the Conclusion*. The *Council* then is called but only, in effect, to hear the *Pope* give his *Sentence* in more State. Else what means this of † Stapleton: The *Pope*, by a *Council* joyned unto him, acquires no new *Power*, or *Authority*, or *Certainty in Judging*, no more than a *Head* is the wiser by joyning the *Offices* of the rest of the *Members* to it, than it is without them? Or this of || Bellarmine, That the *Firmness* and *Infallibility* of a *General Council* is only from the *Pope*; not partly from the *Pope*, and partly from the *Council*? So belike the *Presence* is

necessary, not the *Assistance*: Which Opinion is the most groundless, and worthless, that ever offered to take Possession of the *Christian Church*. And I am persuaded, many *Learned Men* among your selves scorn it at the very heart: And I avow it, I have heard some *Learned* and *Judicious Roman Catholics* utterly condemn it. And well they may: For no Man can affirm it; but he shall make himself a *Scorn* to all the *Learned Men* of *Christendom*, whose Judgments are not Captivated by *Roman Power*. And for my own part, I am clear of \* *Jacobus Almain's* Opinion: And a great Wonder it is to me, that they which affirm the *Pope* cannot err, do not affirm likewise, that he cannot sin: And I verily believe they would be bold enough to affirm it, did not the daily Works of the *Popes* compel them to believe the contrary. For very many of them have led Lives quite contrary to the Gospel of Christ: Nay, such Lives, as not *Epicurean* Monster, storied out to the World, hath out-gone them in *Sensua-*

lity

\* Canus Lib. 6. de Locis, cap. 8. §. Et quidem in Pontificis Summi in Conclusionem errare nequeunt, Rationes autem, &c.

† Relect. Contr. 6. q. 3. Art. 5. §. Ibid. Quia ad compescendos importunos Hereticos Consilii Generalis Definitio illustrior est, &c. Et vulgo hominum magis satisfacit, &c.

|| 4. de Rom. Pont. c. 3. §. At contra, Nam. Ex quo apparet totam firmitatem Conciliorum Legitimorum esse à Pontifice, non partim à Pontifice, partim à Concilio.

\* Et mirum est, quod Adversarii non asserant eum Impeccabilem: Et credo assererent, nisi quotidiana summorum Pontificum Opera ad credendum Oppositum compellerent. Almain. de Author. Eccles. c. 10. fine.

lity, or other gross *Impiety*, if their own *Historians* be true. Take your choice of \* *John the thirteenth* about the year 966. Or of *Sylvester the second*, about the year 999. Or *John the eighteenth*, about the year 1003. Or *Benedict the ninth*, about the year 1033. Or *Boniface the eighth*, about the year 1294. Or *Alexander the sixth*, about the year 1492. And yet these and their like, must be *Infallible* in their *Dictates* and *Conclusions of Faith*. Do your own believe it? Surely no.

For† *Alphonfus à Castro* tells us plainly, That he doth not believe; that any man can be so gross and impudent a flatterer of the Pope, as to attribute this unto him, that he can neither err, nor mistake in expounding the holy Scripture. This comes home; And therefore it may well be thought it hath taken a shrewd Purge. For

these words are Express in the Edition at *Paris*, 1534: But they are not to be found in that at *Colen*, 1539. Nor in that at *Antwerp*, 1556. Nor in that at *Paris*, 1571. || *Harding* says indeed,

*Alphonfus* left it out, of himself, in the following Editions. Well: First, *Harding* says this, but proves it not; so I may

chuse whether I will believe him, or no. Secondly, be it so, that he did; that cannot help their Cause a whit. For say he did mislike the sharpness of the Phrase, or ought else in this speech, yet he alter'd not his Judgment of the thing. For in all these latter Editions he speaks as home, if not more then in the first;

and says expressly, \* *That the Pope may err, not only as a private person, but as Pope*. And in difficult Cases he adds, That

the Pope ought to consult *Viros Doctos*, men of Learning. And this also was the Opinion of the *Ancient Church of Christ* concerning the Pope and his *Infallibility*. For thus *Liberius*, and he

a Pope himself, writes to *Athanasius*: Brother *Athanasius*, if you think in the presence of God, and Christ, as I do, I pray subscribe this Confession, which is thought to be the true Faith of the

Holy, Catholick, and Apostolick Church, that we may be the more certain, that you think concerning the Faith, as We do. † Ut ego

etiam persuasus sum inhæsitentè, That I also may be persuaded without all doubting of those things which you shall be pleased to Command me. Now I would fain know, if the Pope, at that

time were, or did think himself *Infallible*, how he should possibly be more certainly persuaded of any Truth belonging to the Faith by *Athanasius* his concurring in Judgment with him.

For nothing can make *Infallibility* more certain than it is: At least, not the concurring judgment of that is *Fallible*, as *S. Athanasius* was. Beside, the Pope Complemented exceeding low,

that would submit his unerring Judgment to be commanded by *Athanasius*, who, he well knew, could Err. Again, in the Case of *Easter*, (which made too great a noise in the Church of

\* *Platina* & *O. nuphras in Vitis eorum.*

† Non enim credo aliquem esse adeo impudentem Pape Assentatorem, ut ei tribuere hoc velit, ut nec errare, nec in Interpretatione S. S. Literarum hallucinari possit. *Alphonf. à Castro, Lib. 1. advers. Hares. c. 4.* And the *Gloss* confesses it plainly, in *C. 24. q. 1. C. A. recta ergo.*

|| *Harding* his Detection of Errors against Jewel. p. 54.

\* *Celestinus* erravit non solum ut privata persona, sed ut Papa, &c. *Alph. à Castro, L. 1. adv. Hares. c. 3. Ibid.*

† *Ἰνα καὶ ἐν τοῖς αἰσῶσι ἀδελφοῖς καὶ ἐν μοι. Liberius in Epist. ad Athanas. apud Athanas. Tom. 1. p. 42. Edit. Parisiens. 1608. Et Edit. Paris. Latino-Gr. 1627.*

\* Post Ægyptiorum supputationes & Alexandrinæ Ecclesiæ definitionem, Episcopi quoque Romanæ Ecclesiæ per Literas pleriq; meam adhuc expectant sententiam, quid existimem de die Paschæ. S. Ambr. L. 10. Epist. 83.

† Ex hoc patet quiddam Ecclesiæ non consistit in hominibus ratione Potestatis vel Dignitatis Ecclesiasticæ, vel Secularis, quia multi Principes & Summi Pontifices, & alii inferiores inventi sunt Apostatasse à Fide, &c. Lyra in S. Matth. 16. 18.

‡ Rom. Pontifices ex Historia, &c. Quæ mendacissima esse exitus probavit. Aventin. *Anim. Boiorum*, L. 7. p. 529. Edit. Basil. 1580.

Baron. *An.*  
1179. N. 13.

N U N. 8.

\* Apud A. C.  
p. 68.

old) \* Very many men called for S. Ambrose his Judgment in that point, even after the Definition of the Church of Alexandria, and the Bishop of Rome. And this I presume they would not have done, had they then conceived either the Pope, or his Church, infallible. And thus it continued down to Lyra's time: For he says expressly, † That many Popes as well as other Inferiors, have not only erred, but even quite Apostatized from the Faith. And yet now nothing but Infallibility will serve their turns. And sometimes they have not only taken upon them to be Infallible in Cathedrâ, in their Chair of Decision, but also to Prophecie Infallibly out of the Scripture. But Pro-

phetical Scripture (such as the Revelation is) was too dangerous for men to meddle with, which would be careful of their Credit in not erring. For it fell out in the time of Innocent

the third, and Honorius the third, (as ‖ Aventine tells us) That the then Popes assured the world, That Destruction was at hand to Saracens, Turks, and Mahometans; which, the Event shewed, were notorious untruths. And 'tis remarkable which happened anno 1179. For then in a Council held at Rome, Pope Alexander the third, Condemned Peter Lombard of Heresie; and he lay under that Damnation for thirty and six years, till Innocent the third restored him, and condemned his Accusers. Now Peter Lombard was then condemned for something which he had written about the humane Nature of our Saviour Christ. So here was a great Mystery of the Faith in hand; something about the Incarnation. And the Pope was in Cathedrâ, and that in a Council of three hundred Arch-bishops and Bishops. And in this Council he condemned Peter Lombard, and, in him, his Opinion about the Incarnation: And therefore of necessity either Pope Alexander erred, and that in Cathedrâ, as Pope, in Condemning him; or Pope Innocentius, in restoring him. The truth is, Pope Alexander had more of Alexander the Great, than of S. Peter in him. And being accustomed to Warlike Employments, he understood not that which Peter Lombard had written about this Mystery. And so He, and his Learned Assistants, condemned him unjustly.

And whereas you profess \* after, That you hold nothing against your Conscience; I must ever wonder much, how that can be true, since you hold this of the Pope's Infallibility, especially as being Prophetical in the Conclusion. If this be true, why do you not lay all your strength together, all of your whole Society, and make this one Proposition evident? For all Controversies about matters of Faith are ended, and without any great trouble to the Christian World, if you can but make this one

one Proposition good, *That the Pope is an Infallible Judge.* Till then, this shame will follow you infallibly, and eternally, That you should make the *Pope*, a meer man, *Principium Fidei*, a Principle, or Author of Faith; and make the mouth of him, whom you call *Christ's Vicar*, sole Judge, both of *Christ's Word*, be it never so manifest, and of his *Church*, be she never so Learned, and careful of his Truth. And for Conclusion of this Point, I would fain know (since this had been so plain, so easie a way, either to prevent all Divisions about the Faith, or to end all Controversies, did they arise) why this brief, but most necessary Proposition, *The Bishop of Rome cannot err in his Judicial Determinations concerning the Faith*, is not to be found either in letter or sense, in any Scripture, in any Council, or in any Father of the Church, for the full space of a thousand years and more after Christ? For had this Proposition been true, and then received in the Church, how weak were all the Primitive Fathers, to prescribe so many Rules and Cautions for avoidance of Heresie, as Tertullian, and Vicentius Lirinensis, and others do, and to endure such hard Conflicts, as they did, and with so many various Hereticks; To see Christendom so rent, and torn by some distempered Councils, as that of Ariminum, the second of Ephesus, and others; Nay, to see the whole world almost become Arrian, to the amazement of it self: And yet all this time not so much as call in this Necessary Assistance of the Pope, and let the world know, *That the Bishop of Rome was infallible*, that so in his Decision all Differences might cease? For either the Fathers of the Church, Greek as well as Latine, knew this Proposition to be true, *That the Pope cannot Err Judicially in matters belonging to the Faith*, or they knew it not. If you say they knew it not; you charge them with a base, and unworthy Ignorance, no ways like to over-cloud such, and so many Learned men, in a matter so necessary, and of such infinite use to Christendom. If you say they knew it, and durst not deliver this Truth; how can you charge them, which durst dye for Christ, with such Cowardise towards his Church? And if you say they knew it, and with-held it from the Church; you lay a most unjust Load upon those Charitable Souls, which loved Christ too well to imprison any Truth, but likely to make or keep peace in his Church Catholick over the world. But certainly, as no Divine of Worth did then dream of any such Infallibility in Him; so is it a meer Dream, or worse, of those Modern Divines, who affirm it now. \* And as † S. Augustine sometimes spake of the Donatists, and their absurd limiting the whole Christi-

*si dicant, non habent omnino quod dicant. Sed quid ad nos? Nemine invidemus. Legant nobis hoc de Scripturis Sanctis, & credamus. S. August. de Univ. Eccles. cap. 17.*

\* The wild Extent of the Popes Infallibility and Jurisdiction is a Mistake. These are the words of a Great Roman Catholick uttered to my self. But I will spare his name, because he is living; and I will not draw your Envy upon him.

† Puto quod ipsi etiam rideant, quum hoc audiant, & tamen nisi hoc dicant, quod erubescant



an Church to Africa only; so may I truly say of the Romanists confining all Christianity to the Roman Doctrine, governed by the Pope's Infallibility: I verily perswade my self, That even the Jesuits themselves laugh at this. And yet unless they say this, which they cannot but blush while they say, they have nothing at all to say. But what's this to us? we envy no man. If the Pope's Decision be infallible, Legant, Let them read it to us out of the Holy Scripture, and we'll believe it.

NUM. 9.

In the mean time take this with you, That most certain it is, That the Pope hath no Infallibility to attend his Cathedral Judgment in things belonging to the Faith. For first, besides the silence of Impartial Antiquity, divers \* of your Own confess it, yea and prove it too, by sundry Instances.

\* Papa non solum Errore Personali, sed

Et Errore Judiciali potest errare in Materia Fidei. Almain. L. de Autor. Eccles. c. 10.

NUM. 10.

Secondly, There is a great Question amongst the Learned, both

† L. 2. de Rom. Pont. c. 30.

¶ Si sit à Fide devius. Dist. 40.

Can. Si Papa.

\* Jure Divino

Papatu privatus est, &c. Jo.

de Turrecr. l. 4.

Par. 2. c. 20. Et

Bellar. L. 2. de

Ro. Pont. c. 30.

† Papa factus Hereticus non est ipso facto, vel jure Divino, vel humano depositus, sed deponendus. Cajet. Tract. de

Author. Papæ & Concilii, c. 20.

¶ Papa Hereticus manifestus per se desinit esse Papa & Caput, &c. Et tunc potest ab Ecclesia Judicari, & puniri.

Bellar. L. 2. de Rom. Pont. c. 30. § Est

ergo quinta.

School-men and Controversers, Whether the Pope coming to be an Heretick, may be Deposed? And 'tis Learnedly disputed by

† Bellarmine. The Opinions are different. For the Canon-Law

says expressly, He may be judged and deposed by the Church in

case of Heresie. \* Joh. de Turrecremata is of Opinion, That

the Pope is to be deposed by the Church, so soon as he becomes

an Heretick, though as yet not a manifest one; Because he is

already deprived by Divine Right. And recites another opinion,

on, That the Pope cannot be deposed, though he fall into secret

or manifest Heresie. † Cajetan thinks that the

Pope cannot be deposed, but for a manifest Heresie; and that then he is not deposed ipso facto,

but must be deposed by the Church. ¶ Bellarmine's own Opinion is, That if the Pope be

come a manifest Heretick he presently ceases

to be Pope and Head of the Church, and may

then be Judged and punished by the Church. Bellarmine hath

disputed this very Learnedly, and at large; and I will not fill

this Discourse with another mans Labours. The use I shall make

of it, runs through all these Opinions, and through all alike.

And truly the very Question it self supposes, that A Pope may be

an Heretick. For if he cannot be an Heretick, why do they

question, whether he can be Deposed for being One? And if

he can be one, then whether he can be Deposed by the Church,

Before he be manifest, or not till after, or neither before nor after,

or which way they will, it comes all to one for my purpose:

For I question not here his Deposition for his Heresie, but his Heresie.

And I hope none of these Learned men, nor any other,

dare deny, but that if the Pope can be an Heretick, he can err.

For every Heresie is an Error, and more. For 'tis an Error

oftimes against the Errants knowledge, but ever with the pertinacy

of his Will. Therefore out of all, even your own

Grounds;

Grounds; If the *Pope* can be an *Heretick*, he can err grossly, he can err wilfully. And he that can so err, cannot be *Infallible* in his Judgment, private or publick: For if he can be an *Heretick*, he can, and doubtless will *Judge* for his *Heresie*, if the *Church* let him alone. And you your selves maintain his *Deposition* lawful, to prevent this. I verily believe \* *Alb. Pighius* foresaw this Blow: And therefore he is of Opinion, *That the Pope cannot become an Heretick at all*. And though † *Bellarmino* favour him so far, as to say his Opinion is probable; yet he is so honest, as to add, that the common Opinion of *Divines* is against him. Nay, though ‖ he labour hard to excuse *Pope Honorius the First* from the *Heresie* of the *Monothelites*, and says, that *Pope Adrian* was deceived, who thought him one: Yet \* he confesses, *That Pope Adrian the Second, with the Council then held at Rome, and the eighth General Synod, did think that the Pope might be Judged in the Cause of Heresie: And that the Condition of the Church were most miserable, if it should be constrained to acknowledg a Wolf, manifestly raging, for her Shepherd*. And here again I have a Question to ask; Whether you believe the *eighth General Council*, or not? If you believe it, then you see the *Pope* can err, and so He not *Infallible*. If you believe it not, then, in your Judgment, that *General Council* errs, and so that not *Infallible*.

Thirdly, It is altogether vain, and to no use, that the *Pope* should be *Infallible*; and that according to your own Principles. Now *God* and *Nature* make nothing in vain. Therefore either the *Pope* is not *Infallible*, or, at least, *God* never made him so. That the *Infallibility* of the *Pope* (had he any in him) is altogether vain, and useless, is manifest. For if it be of any Use, 'tis for the Setting of *Truth* and *Peace* in the *Church*, in all Times of her Distraction. But neither the *Church*, nor any Member of it, can make any use of the *Pope's Infallibility* that way; therefore it is of no use or benefit at all. And this also is as manifest as the rest. For before the *Church*, or any particular Man, can make any use of this *Infallibility*, to settle him, and his Conscience, he must either *Know*, or *Believe*, that the *Pope* is *Infallible*: But a Man can neither *Know* nor *Believe* it. And first, for *Belief*: For if the *Church*, or any Christian Man, can believe it, he must believe it either by *Divine*, or by *Humane Faith*. *Divine Faith* cannot be had of it: For (as is before proved) it hath no Ground in the *Written Word of God*. Nay (to follow you closer) it was never delivered by any *Tradition* of the *Catholic Church*. And for *Humane Faith*, no *Rational Man* can possibly believe (having no Word of *God* to over-rule his Understanding) that he which is *Fallible* in the Means, as your selves confess the *Pope* is, can possibly be *Infallible* in the Conclusion. And were it so, that a *Rational Man* could have *Humane Faith* of this *Infallibility*;

\* Pighius L. 4. Ecclesiastica Hierarchia, cap. 8.

† Communis Opinio est in contrarium.

Bellarmin. L. 2. de Rom. Pont. c. 30. §. 2.

‖ L. 4. de Rom. Pont. c. 11.

\* Tamen non possumus negare, quin Adrianus cum Romano Concilio, imò & tota Synodus octava Generalis senserit, in causa Hæresis posse Rom. Pont. judicari.

Addo quod esset miserrima conditio Ecclesie, si Lupum manifestè grassantem pro Pastore agnos-

cere cogere-tur. Bellar. L. 2. de Rom. Pont. c. 30. §. 5.

NUM. 11.

\* Stapl. Relect. cont. 4. q. 2. Norab. 4.

yet

yet that neither is, nor never can be sufficient to make the *Pope Infallible*; no more than my strong Belief of another Man's Honesty can make him an Honest Man, if he be not so. Now Secondly, for *Knowledge*; and that is altogether impossible too, that either the Church, or any Member of the Church, should ever know that *the Pope is Infallible*. And this I shall make evident

\* *Omnia Sacramenta tribus perficiuntur, Scilicet. Decretis. Eugen. 4. in Concil. Florent.*

† *Concil. Trident. Sess. 7. Can. 1.*

also out of your own Principles. For your \* *Council of Florence* had told us, That three things are necessary to every Sacrament; the Matter, the Form of the Sacrament, and the Intention of the Priest, which administers it, that he intends to do as the Church doth. Your † *Council of Trent* confirms it for the Intention of the Priest. Upon this Ground (be it Rock or Sand, it is all one; for you make it Rock, and build upon it) I shall

raise this Battery against the *Pope's Infallibility*. First, The *Pope*, if he have any *Infallibility* at all, he hath it as he is *Bishop of Rome*, and *St. Peter's Successor*. || This is granted. Secondly,

|| *Bellarmin. L. 4. de Rom. Pont. c. 3. §. Alterum Privilegium est.*

The *Pope* cannot be *Bishop of Rome*, but he must be in *Holy Orders first*: And if any man be chosen that is not so, the *Election* is void, *ipso facto, propter errorem Personæ*, for the Error of

\* *Constantinus ex Laico Papa circa An. 767. ejectus Papatu. Et Steph. 3. qui successit, habito Concilio statuit, ne quis nisi per Gradus Ecclesiasticos ascendens Pontificatum occupare auderet sub penâ Anathematis. Decret. Dist. 79 c. Nullus.*

the Person. \* This also is granted. Thirdly, He that is to be made *Pope*, can never be in *Holy Orders*, but by receiving them from one that hath *Power to Ordain*. This is notoriously known: So is it also, that with you *Order is a Sacrament properly so called*. And if so, then the *Pope*, when he did receive the *Order of Deacon*, or *Priesthood*, at the hands of the *Bishop*, did also receive a *Sacrament*. Upon these Grounds I raise my Argument, thus: Neither the Church, nor any Member of the Church, can know that this *Pope* which now sits, or any other that hath been, or shall be, is *Infallible*. For he is not *Infallible*, unless he be *Pope*; and he is not *Pope*, unless he be in *Holy Orders*: And he cannot be so, unless he have received those *Holy Orders*, and that from one that had

*Power to Ordain*: And those *Holy Orders*, in your Doctrine, are a *Sacrament*; and a *Sacrament* is not perfectly given, if he that Administers it have not *intentionem faciendi quod facit Ecclesia*, an Intention to do that which the Church doth by *Sacraments*. Now who can possibly tell, that the *Bishop* which gave the *Pope Orders*, was first, a Man qualified to give them: And secondly, so devoutly set upon his Work, that he had, at the Instant of Giving them, an *Intention and Purpose* to do therein as the Church doth? Surely none but the *Bishop* himself. And his Testimony of himself, and his own Act, such especially as, if faulty, he would be loth to confess; can neither give *Knowledge*, nor *Belief* sufficient, that the *Pope*, according to this Canon, is in *Holy Orders*. So upon the whole Matter, let the *Romanists* take which they will (I will give them free Choice) either this Canon of the *Council of Trent* is false Divinity, and there is no such Intention necessary to the *Essence and Being* of a *Sacrament*;

or



Or if it be true, it is impossible for any man to know, and for any advised Man to Believe, *That the Pope is Infallible in his Judicial Sentences in things belonging to the Faith.* And so here again a General Council, at least such a one as that of Trent is, can Err, or the Pope is not Infallible.

But this is an Argument *ad Hominem*, good against your Party only, which maintain *this Council.* But the plain Truth is, *Both are Errors.* For neither is the Bishop of Rome Infallible in his Judicials about the Faith: Nor is this Intention of either Bishop or Priest of Absolute Necessity to the Essence of a Sacrament; so as to make void the gracious Institution of Christ, in case by any Tentation the Priests Thoughts should wander from his Work, at the instant of using the Essentials of a Sacrament, or have in him an Actual intention to scorn the Church.

And you may remember, if you please, that a Neapolitan \* Bishop then present at Trent, disputed this Case very Learnedly, and made it most evident, that this Opinion cannot be defended, but that it must open a Way for any unworthy Priest to make infinite Nullities in Administration of the Sacraments. And his Arguments were of such Strength, † *ut cæteros Theologos dede-* <sup>† L. 2. Hist. Trident. p. 276, 277. Lei- de, An. 1622.</sup> *rint in stuporem*; as amazed the other Divines which were present. And concluded, *That no internal Intention was required in the Minister of a Sacrament, but that Intention which did appear Opere externo; in the Work it self performed by him: And that if he had unworthily any wandring Thoughts, nay more, any contrary intention within him, yet it neither did, nor could hinder the blessed effect of any Sacrament.* And most certain it is, if this be not true, besides all other Inconveniences, which are many, no Man can secure himself upon any Doubt or Trouble in his Conscience, that he hath truly and really been made partaker of any Sacrament whatsoever, No, not of Baptism; and so by Consequence be left in doubt whether he be a Christian or no; even after he is Baptized. Whereas 'tis most impossible, That Christ should so order his Sacraments, and so leave them to his Church, as that poor Believers in his Name, by any unworthiness of any of his Priests, should not be able to know whether they have received His Sacraments or not, even while they have received them. And yet for all this, such great lovers of Truth, and such careful Pastors over the Flock of Christ, were these Trent-Fathers, that they regarded none of this, but went on in the usual track, and made their Decree for the Internal Intention and purpose of the Priest, and that the Sacrament was invalid without it.

Nay, one Argument more there is, and from your own Grounds too, that makes it more than manifest, *That the Pope can err, not Personally only, but Judicially also;* and so teach false Doctrine



\* Summus Pontifex quon totam Ecclesiam docet, in his que ad Fidem pertinent, nullo casu errare potest. Bellar. L. 4. de Rom. Pont. c. 3. § 1. † Concilia Generalia à Pontifice Confirmata errare non possunt. Bellar. L. 2. de Concil. c. 2. §. 1.

to the Church; which \* *Bellarmino* tells us, No Pope hath done, or can do. And a *Maxime* it is with you, That a General Council can err, if it be not confirmed by the Pope; † But if it be confirmed, then it cannot err. Where first, this is very improper Language. For I hope no Council is confirmed, till it be finished. And when 'tis finished, even before the Popes Confirmation be put to it, either it hath Erred, or not Erred. If it have Erred, the Pope ought not to confirm it; and if he do, 'tis a void Act. For no Power can make Falshood Truth. If it have not Erred, then it was True before the Pope confirmed it. So his Confirmation adds nothing but his own Assent: Therefore his Confirmation of a General Council (as you will needs call it) is at the most *Signum, non Causa*, a Sign, and that such as may fail, but no Cause of the Councils not Erring. But then secondly, if a General Council Confirmed (as you would have it) by the Pope have Erred, and so can Err; then certainly the Pope can Err Judicially. For he never gives a more solemn Sentence for Truth, than when he decrees any thing in a General Council. Therefore if he have Erred, and can Err there, then certainly he can Err in his Definitive Sentence about the Faith, and is not Infallible. Now that he hath Erred, and therefore can Err in a General Council confirmed, in which he takes upon him to teach all Christendom, is most clear and evident. For the Pope teaches in and by the || Council of Lateran Confirmed by Innocent the third; Christ is present in the Sacrament by way of Transubstantiation. And in and by the \* Council of Constance, the Administration of the Blessed Sacrament to the Laity in one kind, notwithstanding Christs Institution of it in both kinds for all. And in and by the † Council of Trent, Invocation of Saints, and Adoration of Images, to the great Scandal of Christianity, and as great hazard of the Weak. Now that these Particulars, among many, are Errors in Divinity, and about the Faith, is manifest both by Scripture, and the Judgment of the Primitive Church. For Transubstantiation first; That never was heard of in the Primitive Church, nor till the Council of Lateran; nor can it be proved out of Scripture; and taken properly cannot stand with the Grounds of Christian Religion. As for Communion in one kind; Christs Institution is clear against that. And not only the Primitive Church, but the Whole

|| Concil. Lat. Can. 1. \* Concil. Const. Sess. 13.

† Concil. Trid. Sess. 25. Decret. de Invocatione.

|| Provide in quibusdam Ecclesiis observatur, ut Populo Sanguis non detur Thom. p. 3. q. 80. A. 12. c. So it was but in some Churches in his time. Negare non possumus etiam in Ecclesia Latinâ fuisse usum utriusque speciei, & usque ad tempora S. Thomæ durasse. Vasq. in 3 Disput. 216. c. 3. n. 38.

\* Refecti cibo ponisq. caelesti, Deus noster, Te supplices exoramus, &c. In proprio Missarum de Sanctis, Jan. 15. Orat. post Communionem. Et Jan. 21.

Church of Christ kept it so, till within less than four hundred years. For || *Aquinas* confesses it was so in use even to his time; And he was both born and dead during the Reign of Henry the third of England. Nay, it stands yet as a Monument in the very \* *Missal*, against the present Practice of the Church of Rome, That then it was usually Given and received in both kinds. And for Invocation of Saints, though some of the Ancient Fathers have some Rhetori-

cal flourishes about it, for the stirring up of *Devotion* (as they thought) yet the Church then admitted not of the Innovation of them, but only of the *Commemoration of the Martyrs*, as appears clearly in \* *S. Augustine*. And when the Church prayed to God for any thing, she desired to be heard for the *Mercies* and the *Merits of Christ*, not for the *Merits* of any *Saints* whatsoever. For I much doubt

this were to make the *Saints* more than *Mediators of intercession*, which is all that † you acknowledge you allow the *Saints*. For

I pray, is not by the *Merits*, more than by the *Intercession*? Did not *Christ* redeem us by his *Merits*? and if God must hear our Prayers for the *Merits of the Saints*, how much fall they short of

sharers in the || *Meditation of Redemption*?

You may think of this. For such Prayers as these the Church of Rome makes at this day, and they stand not (without great scandal to *Christ*, and *Christianity*) used, and authorized to be used in the *Missal*. For instance: \* Upon the

*Feast of S. Nicholas* you pray, That God by the *Merits and Prayers of S. Nicholas*, would deliver you from the fire of Hell. And upon the *Octaves of S. Peter and S. Paul*, † you desire God, that you may Obtain the Glory of Eternity by their

*Merits*, And on the || *Feast of S. Bonaventure* you pray, that God would absolve you from all your sins by the *Interceding Merits of Bonaventure*. And for *Adoration of Images* the \* *Ancient Church* knew it not. And the *Modern Church of Rome* is too like to *Paganism* in the Practice of it; and driven to scarce *Intelligible Subtilties* in her Servants Writings that defend it; And this without any Care had of Millions of Souls,

unable to understand her *Subtilties*, or shun her Practice. Did I say, the *Modern Church of Rome* is grown too like *Paganism* in this Point? And may this speech seem too hard? Well if it do,

I'll give a double Account of it. The one is: 'Tis no harsher Expression than *They of Rome* use of the *Protestants*, and in Cases in which there is no shew or resemblance: For † *Becanus* tells us,

'Tis no more lawful to receive the Sacrament, as the *Calvinists* receive it, than to worship Idols with the *Ethnicks*. And *Gregory de Valentia* enlarges it to more Points than one, but with no more

truth. The *Sectaries of our times* || (saith he) seem to Err culpably in more things than the *Gentiles*. This is easily said, but here's no proof. Nor shall I hold it a sufficient warrant for me to sower my Language, because these men have dipped their Pens in Gall. The Other Account

B. b 2

there

† *Ad quod Sacrificium suo loco & ordine Homines Dei nominantur, non tamē a Sacerdote, qui Sacrificat, Invo-*

cantur. *S. Aug. L. 22. Civ. Dei, c. 10.*

† *Bellarmin. L. 1. de Sanctor. Beatitud. c. 20.*

§ *Ad primum ergo locum*

|| *Sunt Redemptores nostri aliquo modo & secundum aliquid. Bellar. L. 1. de Indulgent. c. 4. Et Sanctos appellat Numina, L. 2. de Imagin. Sanctorum. c. 20.*

§ 3. Now if this word (*Numen*) signify any thing else, besides God himself, or the power of God, or the Oracle of God, let *Bellarmin* shew it; or *A. C.* for him.

\* *Ut ejus Meritis & Precibus à Gehennæ Incendius liberemur. In proprio Missarum de Sanctis, Decemb. 6.*

† *Ut Amborum Meritis eternitatis Gloriam consequamur, Ibid. Julii 6.*

|| *Ejus intercedentibus Meritis ab Omnibus nos absolve peccatis. Ibid. Julii 14.*

\* In *Optatus* his time, the Christians were much troubled upon but a false report, That an Image was to be placed upon the Altar. What would they have done, if Adoration had been Commanded? &c. Et restitutum erat, si talem famam similis veritas sequeretur. *Optat. L. 3. ad finem*

† *Sicut non licet cum Ethnicis Idola colere. Becan. L. de fide Heret. servanda, c. 8.*

|| *Contingit aliquando Hereticos circa plura errare quam Gentiles, ut Manicheos, inquit Thomas. Quid nos possumus verè dicere de nostri temporis Sectaribus, qui culpabiliter in pluribus videntur errare. Valentia in 2. 2æ. Disp. 1. & 10. Punct. 3.*

therefore which I shall give of this Speech, shall come vouched both by *Authority* and *Reason*. And first for *Authority*; I could set *Ludovicus Vives* against *Becanus*, if I would, who says expressly, *That the making of Feasts at the Oratories of the Martyrs* (which \* *St. Augustine* tells us, *The best Christians practised not*) are a kind of † *Parentalia*, *Funeral-feasts*, too much resembling the *Superstition of the Gentiles*. Nay, *Vives* need not say, *resembling that Superstition*, since || *Tertullian* tells us plainly, that *Idolatry* it self is but a kind of *Parentation*. And *Vives* dying in the *Communion of the Church of Rome*, is a

\* Quod quidem à Christianis melioribus non fit. S. Aug. L. 8. de Civ. Dei. c. 27.  
† Illa quasi Parentalia superstitioni Gentilium similissima. Lud. Vives Ibid.

|| Quod ergo mortuus litabatur, utique Parentationi deputabatur, quæ species proinde Idolatriæ est, quoniam & Idolatria Parentationis est species. Tert. L. de Spectaculis. c. 12.

better *Testimony* against you, than *Becanus*, or *Valentia*, being bitter *Enemies* to our *Communion*, can be against us. But I'll come nearer home to you, and prove it by more of your own. For

\* Manifestus est, quam ut multis verbis explicari debeat, Imaginum & simulacrorum Cultum nimium invaluisse, & affectioni, seu potius superstitioni populi plus satis indultum esse, ita ut ad summam adorationem, quæ vel à Paganis, suis simulachris exhiberi consuevit, &c. Cassand. Consult. Art. 21. C. de Imaginibus. Where he names divers of your own, as namely, *Durandus Mimatensis Episcopus*, *John Bullet*, *Gerson*, *Durand*, *Holkor*, and *Biel*, rejecting the Opinion of *Thomas*, and other *Superstitions* concerning *Images*. Ibid.

† Non quod Credatur inesse aliqua in eis Divinitas, & veluti olim fiebat à Gentibus. Conc. Trid. Sess. 25. Decret. de Invocat.

|| Et rudibus periculosi Erroris Occasionem, &c. Ibid.

*Unlearned*, to the *Scandal of Religion*, and the perverting of *Truth*. For the *Unlearned* first, how it works upon them by whole Countries together, you may see by what happened in *Asturiis*, *Cantabria*, *Galetia*, no small Parts of *Spain*. For there the *People* (so \* *Hetells* me that was an *Eye-witness*, and that since the *Council of Trent*) are so addicted to their worm-eaten and deformed *Images*; that when the *Bishops* commanded new, and handsomer *Images* to be set up in their rooms, the poor people cried for their old, would not look up to their new, as if they did not represent the same thing. And though he say, this is by little and little amended, yet I believe there's very little Amendment. And it works upon the *Learned* too, more than it should. For

† *Imagines Christi, & S. Matris ejus, & Sanctorum* as if there were any *Divinity in the Images*, as they are material things, ac si in ipsis Imaginibus esset Divinitas, secundum quod sunt Materia Arte effigiatæ, & non secundum quod representant Christum, & Sanctos, &c. Sic enim adorare, vel petere aliquid ab eis, esset Idolatria. Lam. Ibid.

things



things made by Art, but only as they represent Christ and the Saints: for else it were Idolatry. So then belike, according to the Divinity of this *Casuit*, a man may worship Images, and ask of them, and put his trust in them, as they represent Christ, and the Saints. For so there is Divinity in them, though not as *Things*, yet as *Representers*. And what I pray did, or could any *Pagan Priest* say more than this? For the Proposition resolved is this: *The Images of Christ and the Saints, as they represent their Exemplars, have Deity or Divinity in them.* And now I pray A.C. do you be judge, whether this Proposition do not teach *Idolatry*? And whether the *Modern Church of Rome* be not grown too like to *Paganism* in this Point? For my own part, I heartily wish it were not. And that men of Learning would not strain their Wits to spoyl the *Truth*, and rent the *Peace* of the Church of Christ, by such dangerous, such superstitious Vanities. For better they are not; but they may be worse. Nay, these and their like have given so great a *Scandal* among us, to some ignorant, though, I presume, well-meaning men, that they are afraid to testifie their duty to God, even in his own House, by any outward Gesture at all. Inasmuch that those very Ceremonies, which, by the Judgment of Godly and Learned men, have now long continued in the Practice of this Church, suffer hard measure for the *Romish Superstition's* sake. But I will conclude this Point with the saying of B. *Rhenanus*: *Who could endure the People (says he) rushing into the Church like Swine into a Sty? Doubtless Ceremonies do not hurt the People, but profit them, so there be a Mean kept, and the By be not put for the Main, that is, so we place not the principal part of our Piety in them.*

The Conference grows to an end, and I must meet it again ere we part. For you say,

F. After this (we all rising) the Lady asked the B. whether she might be saved in the Roman Faith? He answered, She might.

B. What? not one \* Answer perfectly related? My Answer to this was General, for the ignorant, that could not discern the Errors of that Church; so they held the Foundation, and conformed themselves to a religious Life. But why do you not speak out what I added in this Particular? That it must needs go harder with the Lady, even in Point of Salvation, because she had been brought to understand very much, for one of her Condition, in these Controversed Causes of Religion. And a Person that comes to know much, had need carefully bethink himself, that he oppose not known Truth against the Church that made him a Christian. For Salvation may be in the Church of Rome; and yet they not find it, that make surest of it. Here A.C. is as confident as the Jesuit himself, That I said expressly, That the Lady might be saved in the Roman Faith. Truly, 'tis too long since now for me to speak any more than I have already upon my Memory: But this I am sure of, That whatsoever I said of her, were it never so particular, yet was it under the Conditions before expressed.

*Quis ferat populum in Templum irruentem, cum in haram sues? Certe non ob sunt populo Ceremonia, sed profunt, si modus in eis servetur, & caveamus ne in populo irruant, qui loco habentur, hoc est, ne precipiam pietatem in illis collocemus. Rhen. annot. in Tertul. de Cormil.*

S. 34.

\*Cave ne dum vis alium notare Culpa, ipse notetur Calumnia. S. Hier. L. 3. advers. Pelagianos.

A. C. p. 64.

F. I



F. *I bad her mark that.*

§. 35.  
NUM. 1.

B. This Answer (I am sure) troubles not you. But it seems you would fain have it lay a load of Envy upon me, that you profess you bad the Lady so carefully, *mark that.* Well, you bad her *Mark that.* For what? For some great matter? or for some new? Not for some New sure. For the *Protestants* have ever been ready for *Truth* and in *Charity* to grant as much as

\*Nos fateamur sub Paparu plurimum esse boni, imò omne bonum Christianum, atque etiam illinc ad nos devenisse. Sc. Luther contra Anabaptist citante Bellarmino, L. 4. de Notis Eccles. c. 16. §. penult. Et Field. Appendice. par. 3. c. 2. Et Jof. Hall Bishop of Exeter, L. Of the Old Religion, c. 1. Many holding Christ the Foundation aright, and groaning under the burden of Popish Trash, &c. by a general Repentance, and assured Faith in their Saviour, did find favour with the Lord. D. Geo. Abbot. late Arch-bishop of Cant. Answer to Hill. ad Ration. 1. §. 30.

For my part I dare not deny the possibility of their Salvation, who have been the chiefest Instruments of ours, &c. Hooker in his Discourse of Justification. §. 17. In former times a man might hold the general Doctrine of those Churches, wherein our Fathers lived, and be saved. And yet since the Council of Trent some are found in it in such degree of Orthodoxy, as we may well hope of their Salvation Field. l. 3. Eccl. c. 47.

The Latine, or Western Church, subject to the Romish Tyranny, was a true Church, in which a saving profession of the Truth of Christ was found. Jof. Hall Bishop of Exeter. L. Of the Old Religion, fine. in his Advertisement to the Reader, p. 202.

Non pauci retinuerunt Christum Fundamentum, &c. Moræus Tract. de Ecclesia c. 9. fine. Inter fordes istas, ista que summo cum periculo expectetur salus, non ipsorum Additamentis sed iis, que nobiscum habent communia, Fundamentis est attribuenda. Jo. Prideaux Lectione 9. fine. Papa aliquam adhuc Religionis formam relinquit, spem vitæ æternæ non tollit, &c. Calv. Instru. advers. Libertinos, c. 4.

† Here A. C. gets another Snatch, and tells us, That to grant a Possibility of Salvation in the Roman Church, is the free Confession of an Adversary, and therefore is of force against us, and extorted by Truth: But to say that salvation is more securely, and easily to be had in the Protestant Faith, That's but their partial opinion in their own behalf, and of no force, especially with Roman Catholics. I easily believe this latter part, That this, as A. C. and the rest use the matter with their Profelytes, shall be of little, or no force with Roman Catholics. But it will behove them, that it be of Force. For let any indifferent man weigh the Necessary Requisites to Salvation, and he shall find this no partial Opinion, but very plain and real Verity, That the Protestant, living according to his belief, is upon the safer way to Heaven. And as for my Confession, let them enforce it as far as they can against me, so they observe my Limitations; which if they do, A. C. and his fellows will (of all the rest) have but little comfort in such a limited Possibility.

¶ L. 1. De Bapt. cont. Don. c. 3. Gravior peccarent in rebus ad salutem animæ pertinentibus, &c. eo solo quod certis incerta proponerent.

might be. And therefore from the beginning many \* Learned men granted this. So that you needed not have put such a serious *Mark that* upon my speech, as if none before had, or none but I would speak it. And if your *Mark that* were not for some New matter, was it for some great? Yes sure, it was. For what greater than Salvation? But then I pray, *mark* this too, That *might be saved*, grants but a † Possibility, no sure, or safe way to Salvation. The Possibility I think cannot be denied, the Ignorants especially, because they hold the Foundation, and cannot survey the Building. And the Foundation can deceive no man that rests upon it. But a secure way they cannot go, that hold with such corruptions, when they know them. Now whether it be wisdom, in such a Point as Salvation is, to forsake a Church, in the which the Ground of Salvation is firm, to follow a Church, in which it is but possible one may be saved, but very probable he may do worse, if he look not well to the Foundation, judge ye. I am sure || S. Augustine thought it was not, and judged it a great sin, in Point of Salvation, for a man to prefer incertis, uncertainties and naked possibi-

lities

lities before an evident and certain Course. And \* Bellarmine is of Opinion, and that in the Point of Justification: That in regard of the uncertainty of our own Righteousness, and of the danger of vain-glory, tutissimum est, 'tis safest to repose our whole trust in the Mercy and Goodness of God. And surely, if there be One safer way than another, as he confesses there is, he is no wise Man, that in a Matter of so great moment will not betake himself to the safest Way. And therefore even you your selves in the Point of Condignity of Merit, though you write it, and preach it boysterously to the People; yet you are content to dye, renouncing the Condignity of all your own Merits, and trust to Christs. Now surely if you will not venture to dye as you live, live and believe in time, as you mean to dye.

And one thing more, because you bid Mark this, let me remember to tell you for the benefit of others. Upon this very Point (That we acknowledge an honest Ignorant Papist may be saved) you and your like work upon the Advantage of our Charity, and your own want of it, to abuse the weak. For thus I am told you work upon them. You see the Protestants (at least many of them) confess there may be Salvation in our Church; We absolutely deny there is Salvation in theirs: Therefore it is safer to come to Ours, than to stay in theirs; to be where almost all grant Salvation, than where the greater part of the World deny it. This Argument is very prevailing with Men, that cannot weigh it,

and with Women especially, that are put in fear by † violent (though causeless) denying Heaven unto them. And some of your party since this, have set out a Book, called Charity mistaken. But beside the Answer fully given to it, this alone is sufficient to confute it. First, that in this, our Charity (what ever yours be) is not mistaken, unless the Charity of the Church her self were mistaken in the Case of the Donatists, as shall after appear. Secondly, even Mistaken Charity (if such it were) is far better than none at all. And if the Mistaken be ours, the None is yours. Yea, but A. C. tells us, That this denial of Salvation is grounded upon Charity, as were the like Threats of Christ, and the Holy Fathers. For there is but one true Faith, and one true Church, and out of that there is no Salvation. And he that will not hear the Church, S. Matth. 18. let him be as a Heathen, and a Publican: Therefore he says, 'tis more Charity to forewarn us of the danger, by these threats, than to let us run into it, through a false security. 'Tis true, that there is but one true Faith, and but one true Church. But that one, both Faith, and Church, is the \* Catholick Christian, not the Particular Roman. And this Catholick Christian Church, he that will not both hear, and obey; yea, and the Particular Church,

† Propter incertitudinem propria Justitia, & periculum inanis gloria, tutissimum est fiduciam totam in sola Dei misericordia & benignitate reponere. Bellar. L. 5. de Justif. c. 7. § Sit tertia Propositio.

NUM. 2.

† And this piece of Cunning to affright the weak was in use in Justin Martyrs time. Quosdam scimus, &c. ad Iracundiam suam Evangelium pertrahentes, &c. quibus si potestas ea obtigisset ut nonnullos Gehennæ traderent: Orbem quoque Universum consumpsissent: Just. Martyr. Epist. ad Zenam et Serenum. (And here tis) ad Iracundiam suam Ecclesiam pertrahentes, &c.

|| § 35. Num. 3.

A. C. p. 36.

S. Matth. 18. 17.

\* And this is proved by the Creed. In which we profess our Belief of the Catholick, not of the Roman Church.

in

in which he lives too, so far as it in *necessaries* agrees with the Universal, is in as bad Condition as a Heathen and a Publican, and perhaps in some respects worse. And were we in this Case, we should thank *A. C.* for giving us warning of our Danger. But 'tis not so. For he thunders out all these threats, and denial of Salvation, because we joyn not with the *Roman Church*, in all things, as if her Corruptions were part of the Catholick Faith of Christ. So the whole Passage is a meer begging of the Question, and then threatning upon it, without all ground of Reason or Charity. In the mean time let *A. C.* look to himself, that in his false Security, he run not into the danger, and loss of his own Salvation, while he would seem to take such care of ours. But though this Argument prevails with the weak, yet it is much stronger in the *cunning*, than the true force of it. For all Arguments are very moving, that lay their Ground upon \* *the Adversaries Confession*, especially if it be confessed and avouched to be true. But if you would speak truly, and say, Many *Protestants* indeed confess, there is *Salvation* possible to be attained in the *Roman Church*; but they say withal, that the Errors of that Church are so many † (and some so great, as weaken the *Foundation*) that it is very hard to go that way to Heaven, especially to them that have had the Truth manifested; the Heart of this *Argument* were utterly broken. Besides, the force of this *Argument* lies upon two things, one directly *Expressed*, the other but as upon the *By*.

\* This is a free Confession of the Adversaries Argument against themselves, and therefore is of force. *A. C.* p. 64. But every Confession of Adversaries, or others, is to be taken with its Qualities and Conditions:

If you leave

out, or change these, you wrong the Confession, and then 'tis of no force. And so doth *A. C.* here. And though *Bellarmin.* makes the *Confession of the Adversary* a note of the true Church *L. 4. de Notis Eccl. 16.* yet in the very beginning, where he lays his Ground, § 1. he lays it in a plain fallacy *à secundum quid ad simpliciter*.

† For they are no mean Differences that are between us, by *Bellarmines* own Confession. *Agendum est non de rebus levibus, sed de gravissimis Questionibus quæ ad ipsa Fidei fundamenta pertinent, &c.* *Bellarmin. in præfat. Operibus præfixâ, § 3.* And therefore the Errors in them, and the Corruptions of them cannot be of small Consequence, by your own Confession. Yes, by your own indeed. For you *A. C.* say full as much, if not more than *Bellarmin.* Thus We Catholics hold all Points, in which Protestants differ from us in Doctrine of Faith, to be Fundamental, and necessary to be Believed, or at least not denied. *A. C.* Relation of the first Conference, p. 28.

NUM. 3. That which is *expressed*, is, We and our Adversaries consent, that there is Salvation to some in the *Roman Church*. What? would you have us as malicious, (at least as rash) as your selves are to us, and deny you so much, as possibility of Salvation? If we should, we might make you in some things strain for a Proof. But we have not so learned Christ, as either to return evil for evil in this heady course, or to deny Salvation to some ignorant silly Souls, whose humble peaceable Obedience makes them safe among any part of Men, that profess the Foundation, Christ; And therefore seek not to help our Cause by denying this comfort to silly Christians, as you most fiercely do, where you can come to work upon them. And this was an old Trick

of



of the Donatists. For in the Point of Baptism (whether that Sacrament was true in the Catholick Church, or in the part of Donatus) they exhorted all to be baptized among them. Why?

Because both parts granted that Baptism was true among the Donatists; which that peevish Sect most unjustly denied the sound part, as \* St. Augustine delivers it. I would ask now, Had not

the Orthodox true Baptism among them, because the Donatists denied it injuriously? Or should the Orthodox against Truth have denied Baptism, among the Donatists, either to cry quittance with them, or that their Argument might not be the stronger, because both parts granted? But Mark this, how far you run from all common Principles of Christian Peace, as well as Christian Truth, while you deny Salvation most unjustly to us, from which you are farther off your selves. Besides, if this were, or could be made a concluding Argument, I pray, why do not you believe with us in the Point of the Eucharist? For all sides agree in the Faith of the Church of England, That in the most Blessed Sacrament, the

Worthy Receiver is by his Faith made spiritually partaker of the true and real Body and Blood of Christ || truly, and really, and of all the Benefits of his Passion. Your Roman Catholicks add a manner of this his Presence, Transubstantiation, which many deny; and the Lutherans a manner of this Presence, Consubstantiation, which more deny. If the Argument be good, then even for this Consent, it is safer Communicating with the Church of England, than with the Roman, or Lutheran; Because all agree in this Truth, not in any other Opinion. Nay, \* Suarez himself, and he a very Learned Adversary (what say you to this A. C. ? Doth Truth force this from him ? ) Confesses plainly, That to believe Transubstantiation is not simply necessary to Salvation. And yet he knew well the Church had determined it. And † Bellarmine, after an intricate, tedious, and almost inexplicable Discourse about an Aduktive Conversion (A thing which neither Divinity, nor Philosophy ever heard of till then) is at last forced to come

† Corpus Christi manducatur in Cena, &c. tantum Cælesti & spiritali ratione: Medium autem quo Corpus Christi accipitur & manducatur in Cenâ, Fides est, Eccl. Angl. Art. 28.

After a spiritual manner by Faith on our behalf, and by the working of the Holy Ghost on the behalf of Christ. Fulk in 1 Cor. 11. p. 528, Christus seipsum omnibus bonis suis in Cena offert, & nos eum recipimus fide, &c. Calv. 4. Instit. c. 17. §. 5. Et Hooker. L. 5. §. 67. p. 176.

And say not you the same with us? Spiritualis manducatio, quæ per Animam fit, ad Christi Carnem in Sacramento pertinet. Cajet. Tom. 2. Opusc. de Euchar. Tract. 2. Cap. 5. Sed spiritaliter, id est, invisibiliter, & per virtutem Spiritus Sancti. Thom. p. 3. q. 75. A. 1. ad 1.

Spiritualiter manducandus est per Fidem & Charitatem. Ten. in Heb. 13. Difficultate 8.

|| I would have no man troubled at the words Truly and Really. For that blessed Sacrament received as it ought to be, doth Truly and Really exhibit and apply the Body and the Blood of Christ to the Receiver. So Bishop White in his Defence against T. W. P. Edit. London. 1617. p. 133. And Calvin. in 1 Cor. 10. 3. Verè datur, &c. And again in 1 Cor. 11. 24. Neque enim Mortis tantum & Resurrectionis sue beneficium nobis offert Christus, sed Corpus ipsum in quo passus est. & resurrexit. Concludo Realiter (ut vulgè loquuntur) hoc est, Verè nobis in Cena datur Christi Corpus, ut sit Animus nostris in Cibus Salutarem, &c.

\* Hoc totum pendet ex Principiis Metaphysicis & Philosophicis, & ad Fidei Doctrinam non est necessarium. Suarez in 3. Tom. Disput. 50. §. 2.

A. C. p. 64, 65.



\* *Sed quidquid sit de Modis loquendi, illud tenendum est, Conversionem Panis & Vini in Corpus & Sanguinem Christi esse substantialem, sed arcanam & ineffabilem, & nullis naturalibus Conversionibus per omnia similem, &c.* Bellar. in *Recognit. hujus loci.* Et vid. § 38. Num. 3.

to this: \**Whatsoever is concerning the manner and forms of speech, illud tenendum est, this is to be held, That the Conversion of the Bread and Wine into the Body and Blood of Christ, is substantial, but after a secret and ineffable manner, and not like in all things to any natural Conversion whatsoever.* Now if he had left out *Conversion*, and affirmed only Christ's real *Presence* there, after a mysterious, and indeed an ineffable manner, no man could have spoke better. And therefore, if you will force the Argument always to make that the safest way of *Salvation*, which differing Parties agree on; why do you not yield to the force of the same Argument, in the Belief of the Sacrament, one of the most immediate means of Salvation, where not only the *most*, but *all* agree: And your own greatest Clerks cannot tell what to say to the Contrary?

NUM. 4.  
A. C. p. 64.

\* *Sed quia ita magnum firmitatis argumentum vanitatis vestra in hac sententia esse arbitramini, ut ad hoc tibi terminandam putares Epistolam quo quasi recentius in Animis Legentem remaneret, breviter respondeo, &c.* S. August. L. 2. cont. Lit. Petil. c. 108. And here A. C. ad hoc fibi putavit terminandam Collationem: sed frustra, ut apparebit. Num. 6.

I speak here for the force of the *Argument*, which certainly in it self is nothing, though by A. C. made of great account; For he says, 'Tis a Confession of Adversaries extorted by Truth. Just as \**Petilian the Donatist* brag'd in the case of *Baptism*. But in truth, 'tis nothing. For the *Syllogism*, which it frames, is this. *In Point of Faith and Salvation 'tis safest for a man to take that way, which the differing Parties agree on. But Papists and Protestants (which are the differing Parties) agree in this, That there is salvation possible to be found in the Roman Church. Therefore 'tis safest for a man to be, and continue in the Roman Church.* To the *Minor Proposition* then; I observe this only, that though many *Learned Protestants* grant this, *all* do not. And then that Proposition is not *Universally true*, nor able to sustain the *Conclusion*. For they do not in this all agree; nay, I doubt not, but there are some *Protestants*, which can, and do as stiffly, and as churlishly deny them *Salvation*, as they do us. And A. C. should do well to consider, whether they do it not upon as good reason at least. But for the *Major Proposition*; Namely, *That in Point of Faith and Salvation, 'tis safest for a man to take that way, which the Adversary confesses, or the Differing Parties agree on.* I say, that is no *Metaphysical Principle*, but a bare *Contingent Proposition*, and being indefinitely taken, may be true or false, as the matter is to which it is applied; but being taken universally, is false, and not able to lead in the *Conclusion*. Now that this Proposition (*In point of Faith and Salvation, 'tis safest for a man to take that way, which the differing Parties agree on, or which the Adversary confesses*) hath no strength in it self, but is sometimes true, and sometimes false, as the *Matter* is, about which it is conversant, is most evident. *First*, by Reason: Because Consent of disagreeing Parties is neither *Rule*, nor *Proof of Truth*. For *Herod and Pilate disagreeing Parties*

Parties enough, yet agreed against *Truth it self*: But *Truth* rather is, or should be the *Rule* to frame, if not to force Agreement. And secondly, by the two *Instances* † before given. For in the Instance between the *Orthodox Church* then, and the *Donatists*, this *Proposition* is most false; for it was a *Point of Faith*, and so of *Salvation*, that they were upon, namely, the *Right Use* and Administration of the *Sacrament of Baptism*. And yet, had it been safest to take up that way, which the differing *Parts* agreed on, or which the adverse *Part* confessed, *Men* must needs have gone with the *Donatists*, against the *Church*. And this must fall out as oft as any *Heretick* will cunningly take that way against the *Church*, which the *Donatists* did, if this *Principle* shall go for currant. But in the second Instance, concerning the *Eucharist*, a *Matter of Faith*, and so of *Salvation* too, the same *Proposition* is most true. And the *Reason* is, because here the *Matter* is true; namely, *The true, and real Participation of the Body and Blood of Christ in that Blessed Sacrament*. But in the former, the *Matter* was false; namely, That *Rebaptization* was necessary for *Baptism* formally given by the *Church*. So this *Proposition* (*In Point of Faith and Salvation, it is safest for a Man to take that Way which the differing Parties agree in, or which the Adversary confesses*) is, you see, both *true* and *false*, as *Men* have Cunning to apply it; and as the *Matter* is, about which it is *Conversant*. And is therefore no *Proposition* able, or fit, to settle a *Conclusion* in any sober *Man's* *Mind*, till the *Matter* contained under it, be well scanned, and examined. And yet, as much use as you would make of this *Proposition*, to amaze the *Weak*, your selves dare not stand to it; no, not where the *Matter* is undeniably true; as shall appear in divers *Particulars* beside this of the *Eucharist*.

But before I add any other particular *Instances*, I must tell you what *A. C.* says to the two former: For he tells us, *These two are nothing like the present Case*. Nothing? That is strange indeed. Why in the first of those *Cases* concerning the *Donatists*, your *Proposition* is false; and so far from being *safest*, that it was no way safe for a *Man* to take that way of *Belief*, and so of *Salvation*, which both *Parts* agreed on. And is this nothing? Nay, Is not this full, and home to the present *Case*? For the present *Case* is this, and no more; That it is *safest* taking that *Way of Belief* which the differing *Parties* agree on, or which the *Adversary* confesses. And in the second of those *Cases*, concerning the *Eucharist*; your *Proposition* indeed is true; not by the *Truth* which it hath seen in it self, *Metaphysically*, and in *Abstract*; but only in regard of the *Matter*, to which it is applied: Yet there you desert your own *Proposition*, where it is true. And is this nothing? Nay, Is not this also full, and home to the present *Case*, since it appears, your *Proposition* is such as your selves dare not bide by, either when it is true, or when it is false? For in the *Case* of *Baptism* administered by the *Donatist*, the *Proposition* is false, and you dare not bide by it, for

† S. 35. Num. 3.

NUM. 5.

A. C. p. 65.

*Truth's sake.* And in that Case of the *Eucharist*, the *Proposition* is true, and yet you dare not bide by it, for the *Church of Rome's* sake. So that *Church* (with you) cannot err, and yet will not suffer you to maintain *Truth*; which not to do, is some Degree of Error, and that no small one.

NUM. 6.  
A.C. p. 65.

Well, *A.C.* goes on, and gives his Reasons, why these two Instances are nothing like the present Case. *For in these Cases* (saith he) *there are annexed other Reasons of certainly known Peril of damnable Schism and Hereſie, which we ſhould incur by conſenting to the Donatiſts Denial of true Baptiſm among Catholicks; and to the Proteſtants Denial, or Doubting of the true Subſtantial Preſence of Chriſt in the Eucharist: But in this Case, of Reſolving to live and die in the Catholick Roman Church, there is, confeſſedly, no ſuch Peril of any damnable Hereſie, or Schiſm, or any other Sin.* Here I have many Particulars to obſerve upon *A.C.* and you ſhall have them as briefly as I can ſet them down.

Punct. 1.

And *fiſt*, I take *A.C.* at his word, that in the Case of the *Donatiſts*, ſhould it be followed, there would be known Peril of damnable *Schiſm* and *Hereſie*, by denying true *Baptiſm* to be in the *Orthodox Church*. For by this you may ſee, what a ſound Proposition this is (*That where two Parties are diſſenting, it is ſafeſt believing that, in which both Parties agree, or which the Adverſary confeſſes;*) for here you may ſee by the Case of the *Donatiſt*, is confeſſed, it may lead a Man, that will *univerſally* lean to it, into *known* and *damnable Schiſm* and *Hereſie*. An excellent Guide, I promiſe you, this: Is it not?

Punct. 2.  
A.C. p. 65.

Nor *ſecondly*, are theſe, though *A.C.* calls them ſo, *annexed Reasons*: For he calls them ſo, but to blanch the Matter, as if they fell upon the Proposition *ab extra*, accidentally, and from without: Whereas they are not annexed, or pinned on; but flow naturally out of the Proposition it ſelf. For the Proposition would ſeem to be *Metaphyſical*, and is applicable indifferently to any *Common Belief* of diſſenting Parties, be the Point in difference what it will. Therefore if there be any thing *Heretical*, *Schiſmatical*, or any way *evil* in the Point, this Proposition being neither *Univerſally*, nor *neceſſarily* true, muſt needs caſt him that relies upon it, upon all theſe Rocks of *Hereſie*, *Schiſm*, or whatever elſe follows the Matter of the Proposition.

Punct. 3.  
A.C. p. 66.

*Thirdly*, *A.C.* doth extremely ill to joyn theſe Caſes of the *Donatiſts* for *Baptiſm*, and the *Proteſtant* for the *Eucharist* together, as he doth. For this Proposition in the *fiſt*, concerning the *Donatiſts*, leads a Man (as is confeſſed by himſelf) into *known* and *damnable Schiſm* and *Hereſie*: But, by *A.C.*'s good leave, the latter, concerning the *Proteſtants*, and the *Eucharist*, nothing ſo. For I hope *A.C.* dare not ſay, That to believe the true, \* *Subſtantial*

\* *Ceterum his abſurditatibus ſublatis, quicquid ad*

*Experimendam veram ſubſtantialemque Corporis ad Sanguinis Domini Communicationem, quæ ſub ſacris Cæna ſymbolis, fidelibus exhibetur, facere poteſt, libenter recipio.* Calv. L. 4. Inſt. c. 17. §. 19. *In Cæna myſterio per ſymbola panis & vini Chriſtus verè nobis exhibetur, &c. Et nos participes ſubſtantia ejus facti ſumus.* Ibid. §. 11.

Preſence

Presence of Christ, is either *known*, or *damnable Schism* or *Hereſie*. Now as many, and as *Learned* † *Proteſtants* believe and maintain † § 35. Num. 3. this, as do believe Poſſibility of Salvation (as before is limited) in the *Roman Church*: Therefore they, in that, not guilty of either *known*, or *damnable Schism*, or *Hereſie*, though the *Donatiſts* were of both.

Fourthly, Whereas he impoſes upon the *Proteſtants*, The *Denial* Punct. 4. or *Doubting* of the *True* and *Real* Preſence of *Chriſt* in the *Eucha-* A. C. p. 66. *riſt*; he is a great deal more bold, than true, in that alſo: For underſtand them right, and they certainly, neither *deny*, nor *doubt* it. For as for the *Lutherans*, as they are commonly called, their very Opinion of *Conſubſtantiation* makes it known to the World, that they neither *deny*, nor *doubt* of his *True*, and *Real* Preſence there; and they are *Proteſtants*. And for the *Calviniſts*, if they might be rightly underſtood, they alſo maintain a moſt *True* and *Real* Preſence, though they cannot permit their Judgment to be *Transub-* ſtantiated: And they are *Proteſtants* too. And this is ſo known a

*Truth*, that \* *Bellarmino* confeſſes it: For he faith, *Proteſtants* do often grant, that the *True* and *Real* Body of *Chriſt* is in the *Eucharist*. But he adds, That they never ſay (ſo far as he hath read) That it is there *Truly* and *Really*, unleſs they ſpeak of the *Supper* which ſhall be in *Heaven*. Well: *Fiſt*, If they grant, that the *True* and *Real* Body of *Chriſt* is in that *Bleſſed Sacrament* (as *Bellarmino* confeſſes they do, and 'tis moſt true) then *A. C.* is falſe, who charges

all the *Proteſtants* with *Denial*, or *Doubtfulneſs* in this Point. And Secondly, *Bellarmino* himſelf alſo ſhews here his *Ignorance*, or his *Malice*: *Ignorance*, if he knew it not; *Malice*, if he would not know it. For the *Calviniſts*; at leaſt, they which follow *Calvin* himſelf, do not only believe, that the *true* and *real* Body of *Chriſt* is received in the *Eucharist*; but that it is there, and that we partake of it *verè* & *realitèr*, which are † *Calvin's* own Words; and yet *Bellarmino* boldly affirms, that to his Reading, no one *Proteſtant* did ever affirm it. And I, for my part, cannot believe but *Bellarmino* had read *Calvin*, and very carefully, he doth ſo frequently, and ſo mainly oppoſe him. Nor can that Place by any *Art* be ſhifted, or by any *Violence* wreſted from *Calvin's* true Meaning of the Preſence of *Chriſt* in and at the *bleſſed Sacrament* of the *Eucharist*, to any *Supper* in *Heaven* whatſoever. But moſt manifeſt it is, that *Quod legerim*, for ought I have read, will never ſerve *Bellarmino* to excuſe him: For he himſelf, but in the very || Chapter going before, quotes four Places out of *Calvin*, in which he ſays expreſſy, That we receive in the *Sacrament* the Body and Blood of *Chriſt* *Verè*, truly. So *Calvin* ſays it four times, and *Bellarmino* quotes the places; and yet he ſays in the very next Chapter, that never any *Proteſtant* ſaid ſo, to his Reading. And for the *Church of Eng-*

\* *Bellarmino*. L. 1. de *Euchar.* c. 2. §. *Quintò* dicit. *Sacramentarii* ſapè dicunt reale *Corpus Chriſti* in *Cenà* adeſſe, ſed realitèr adeſſe nunquam dicunt, quod legerim, niſi fortè loquuntur de *Cenà* quæ ſit in *Cælo*, &c.

And that he means to brand *Proteſtants* under the name of *Sacramentarii*, is plain. For he ſays, the *Council of Trent* oppoſed this word *realitèr*, *Figmento Calviniſtico*, to the *Calvinitiſtical* *Figment*. *Ibid.*

A. C. p. 65.

† *Calvin* in 1 *Cor.* 10. 3. *verè*, &c. & in 1 *Cor.* 11: 24. *realitèr*. *Vide ſuprà* Num. 3.

|| *Bellarmino*. L. 1. de *Euchar.* ſta, c. 1. §. *Secundò* docet.

land,



land, nothing is more plain, than that it believes and teaches the

\* The Body of Christ is given, taken and eaten in the Supper (of the Lord) only after an Heavenly and Spiritual manner. And the Means whereby the Body of Christ is received and eaten is Faith Eccl. Angl. Art. 28. So here's the manner of Transubstantiation denied, but the Body of Christ twice affirmed. And in the Prayer before Consecration, thus: *Grant us, Gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, &c.* And again, in the second Prayer, or Thanksgiving after Consecration, thus: *We give thee Thanks, for that thou dost vouchsafe to feed us which have duly received these holy Mysteries, with the spiritual Food of the most precious Body and Blood of thy Son, our Saviour, Jesus Christ, &c.*

True and Real Presence of Christ in the \* Eucharist, unless A.C. can make a Body no Body, and Blood no Blood, (as perhaps he can by Transubstantiation) as well as Bread no Bread, and Wine no Wine. And the Church of England is Protestant too. So Protestants of all sorts maintain a True and Real Presence of Christ in the Eucharist; and then, where's any known, or damnable Heresie here? As for the Learned of those Zealous Men that died in this Cause in Queen Maries days, they denied not the Real Presence simply taken, but as their Opposites forced Transubstantiation upon them, as if that, and the Real Presence had been all one. Whereas all the Ancient Christians ever believed the

one, and none but Modern and Superstitious Christians believe the other, if they do believe it; for I doubt, for my part, they do not. And as for the Unlearned in those Times, and all Times, their Zeal (they holding the Foundation) may eat out their Ignorances, and leave them safe. Now that the Learned Protestants in Queen Maries days did not deny, nay, did maintain the Real Presence, will manifestly appear. For when the Commissioners obtruded to Jo. Frith the Presence of Christ's Natural Body in the Sacrament, and that without all Figure or Similitude; Jo. Frith acknowledges, † That the Inward Man doth as verily receive Christ's Body, as the Outward Man receives the Sacrament with his Mouth. And he adds, ‖ That neither Side ought to make it a necessary Article of Faith, but leave it indifferent. Nay, Archbishop Cranmer comes more plainly, and more home to it than Frith. For if you understand (saith \* he) by this Word Really, Reipsa; that is, in very deed, and effectually; so Christ, by the Grace and Efficacy of his Passion, is indeed, and truly present, &c. But if by this Word Really, you understand † Corporaliter, Corporally, in his Na-

† Jo. Fox Martyrolog. Tom. 2. London 1597. p. 943.  
‖ Fox Ibid.

\* Cranmer apud Fox ibid. p. 1301.

† I say Corporaliter, corporally; for so Bellarmine hath it expressly: *Quod autem Corporaliter & propriè sumatur Sanguis & Caro, &c. probari potest omnibus Argumentis, &c.* Bellarm. L. 1. de Eucharist. c. 12. §. Sed tota. And I must be bold to tell you more then, That this is the Doctrine of the Church of Rome: For I must tell you too, that Bellarmine here contradicts himself: For he that tells us here, that it can be proved by many Arguments, that we receive the Flesh and the Blood of Christ in the Eucharist corporaliter, said as expressly before (had he remembered it) that though Christ be in this Blessed Sacrament verè & realiter, yet (saith he) non dicemus corporaliter, i. e. eo modo quo suâ naturâ existunt Corpora, &c. Bellarm. L. 1. de Eucharist. c. 2. §. Tertia Regula. So Bellarmine here is in a notorious Contradiction: Or else it will follow plainly out of him, that Christ, in the Sacrament, is existent one way, and received another; which is a gross Absurdity. And that corporaliter was the Doctrine of the Church of Rome, and meant by Transubstantiation, is farther plain in the Book called The Institution of a Christian Man, set forth by the Bishops in Convocation in Henry the Eighth's Time, Anno 1534. chap. Of the Sacrament of the Altar. The Words are: *Under the Form and Figure of Bread and Wine, the very Body and Blood of Christ is corporally, really, &c. exhibited and received, &c.* And Aquinas expresses it thus: *Quia tamen substantia Corporis Christi realiter non dividitur à sua quantitate dimensiva, & ab aliis accidentibus, inde est, quod ex vi realis Concomitantia est in Sacramento tota quantitas dimensiva Corporis Christi, & omnia accidentia ejus.* Tho. p. 3. q. 76. Art. 4. c.

tural,

tural and Organical Body, under the Forms of Bread and Wine, 'tis contrary to the Holy Word of God. And so likewise Bishop Ridley. Nay, Bishop Ridley adds yet farther, and speaks so fully to this Point, as I think no man can add to his Expression: And 'tis well if some Protestants except not against it. Both you and I (saith \* he) agree in this: That in the Sacrament is the very true and natural Body and Blood of Christ, even that which was born of the Virgin Mary; which ascended into Heaven, which sits on the right hand of God the Father, which shall come from thence to judge the quick and the Dead, Only we differ in modo, in the way and manner of being. We confess all one thing to be in the Sacrament, and dissent in the manner of being there. I confess Christs natural Body to be in the Sacrament by Spirit and Grace, &c. You make a grosser kind of Being, inclosing a natural Body under the shape and form of Bread and Wine. So far and more, Bishop Ridley. And † Arch-bishop Cranmer confesses, That he was indeed of another Opinion, and inclining to that of Zuing-  
\* Apud Fox ibid. p. 1598.  
† Apud Fox ibid. 1703.

lius, till Bishop Ridley convinced his Judgment, & settled him in this point. And for || Calvin, he comes no whit short of these, against the Calumny of the Romanists on that behalf. Now after all this, with what face can A. C. say (as he doth) That Protestants deny, or doubt of the true, and Real presence of Christ in the Sacrament? I cannot well tell, or am unwilling to utter.

|| Tantum de modo questio est, &c. Et facessat calumnia auferri Christum à Cenâ suâ. Sc. Calv. L. 4. Inst. c. 17. § 31. Veritatem Dei in quâ acquiescere tutè licet, sine controversia amplectar. Pronunciat ille Carnem suam esse Animæ meæ cibum, Sanguinem esse potum. Talibus alimentis animam illi meam paciscendum offero. In S. Cæna jubet me sub Symbolis Panis & Vini Corpus & Sanguinem suum sumere, manducare & bibere. Nihil dubito, quin & ipse Verè porrigat: & ego recipiam. Calv. ibid. § 32.

Fifthly, Whereas 'tis added by A. C. That in this present case Punct. 5. there is no peril of any damnable Heresie, Schism, or any other A. C. p. 66. Sin, in resolving to live and dye in the Roman Church. That's not so neither. For he that lives in the Roman Church, with such a Resolution, is presumed to believe as that Church believes. And he that doth so, I will not say is as guilty, but guilty he is, more, or less, of the Schism which that Church first caused by her Corruptions, and now continues by them, and her Power together; And of all her Damnable Opinions too, in point of Misbelief, though perhaps A. C. will not have them called Heresies, unless they have been condemned in some General Council; And of all other sins also, which the Doctrine and Misbelief of that Church leads him into. And mark it I pray. For 'tis one thing to live in a Schismatical Church, and not Communicate with it in the Schism, or in any false Worship that attends it. For so Elias lived among the Ten Tribes, and was not Schismatical, 3 Reg. 17. And after him Elisha, 4 Reg. 3. But then neither of them either. countenanced the Schism; or worshipped the Calves in Dan, or in Bethel. And so also beside these Prophets, did those Thousands live in a Schismatical Church, yet never

3 Reg. 19. 18. *never bowed their Knee to Baal*, 3. Reg. 19. But 'tis quite another thing to live in a *Schismatical Church*, and Communicate with it in the *Schism*, and all the *Superstitions and Corruptions*, which that Church teaches, nay to live and dye in them. For certainly here no man can so live in a *Schismatical Church*, but if he be of capacity enough, and understand it, he must needs be a *Formal Schismatick*, or an *Involved One*, if he understand it not. And in this case the *Church of Rome* is either far worse, or more cruel than the *Church of Israel*, even under *Ahab* and *Jezabel*, was. The *Synagogue* indeed was corrupted a long time, and in a great degree: But I do not find, that this Doctrine, *You must sacrifice in the high places*: Or this, *You may not go and worship at the one Altar in Jerusalem*, was either taught by the *Priests*, or maintained by the *Prophets*, or enjoined the people by the *Sanhedrim*: Nay, can you shew me, when any *Jew* living there devoutly according to the *Law*, was ever, punished for omitting the *One* of these, or doing the *Other*? But the *Church of Rome* hath solemnly decreed her *Errors*; and erring, hath yet decreed withal, *That she cannot err*. And imposed upon Learned men, disputed and improbable *Opinions*, *Transubstantiation*, *Purgatory*, and *Forbearance of the Cup* in the blessed *Eucharist*, even against the exprefs Command of our Saviour, and that for *Articles of Faith*. And to keep off *Disobedience*, what ever the Corruption be, she hath bound up her *Decrees* upon pain of *Excommunication*, and all that follows upon it. Nay, this is not enough, unless the *Faggot* be kindled to light them the way. This then may be enough for us to leave *Rome*, though the *old Prophet* forlook not *Israel*. 3. Reg. 13. And therefore in this present case there's peril, great peril of damnable both *Schism* and *Heresie*, and other sin, by living and dying in the *Roman Faith*, tainted with so many *superstitions*, as at this day it is, and their

\* Petilianus dixit, Venite ad Ecclesiam populi, & aufugite Traditores (ita Orthodoxos tum appellavit) si cum iisdem perire non vultis. Nam ut facile cognoscatis quod ipsi sunt rei, de fide nostra optime iudicant. Ego illorum infectos baptizo. Illi meos (quod absit) recipiunt baptizatos, quæ omnino non facerent, si in Baptismo nostro culpas aliquas agnovissent. Videte ergo quod damus, quam sanctum sit, quod destruere metuit Sacrilegus Inimicus. S. August. responder. Sic approbamus in Hereticis, Baptismum, non Hereticorum, sed Christi, sicut in Fornicatoribus, Idololatriis, Veneficiis, &c. approbamus Baptismum non eorum, sed Christi. Omnes enim isti inter quos & Heretici sunt, sicut dicit Apostolus: Regnum Dei non possidebunt, &c. S. August. L. 2. cont. Lit. Petiliani. c. 108.

Tyranny to boot. So that here I may answer A. C. just as \* S. Augustine answered Petilian the Donatist, in the fore-named case of Baptism. For when Petilian pleaded the Concession of his Adversaries, *That Baptism, as the Donatists administered it, was good and lawful, and thence inferred* (just as the Jesuit doth against me) *that it was better for men to joyn with his Congregation, than with the Church*, S. Augustine answers; *We do indeed approve among Hereticks Baptism, but so, not as it is the Baptism of Hereticks, but as it is the Baptism of Christ. Just as we approve the Baptism of Adulterers, Idolaters,*

Witches,

Witches; and yet not as 'tis theirs, but as 'tis Christ's Baptism. For none of these, for all their Baptism, shall inherit the Kingdom of God: And the Apostle reckons Hereticks among them, \* Gal. 5. And again afterwards: It is not therefore yours (saith † St. Augustine) that we fear to destroy, but Christ's; which, even among the Sacrilegious, is of, and in it self, holy. Now you shall see how full this comes to our

\* Gal. 5. 19, 20, 21.

† Non ergo vestrum est quod destruere metumus, sed Christi; quod & in sacrilegiis per se sanctum est. S. August. Ibid.

Petilianist, A. C. (for he is one of the Contractors of the Church of Christ to Rome, as the Donatists confined it to Africk.) And he cries out, That a Possibility of Salvation is a free Confession of the Adversaries, and is of force against them, and to be thought extorted from them by force of Truth it self. I answer: I do indeed, for my part (leaving other Men free to their own Judgment) acknowledg a Possibility of Salvation in the Roman Church; but so, as that which I grant to Romanists, is not as they are Romanists, but as they are Christians; that is, as they believe the Creed, and hold the Foundation, Christ himself; not as they associate themselves wittingly and knowingly to the gross Superstitions of the Romish Church. Nor do I fear to destroy *quod ipsorum est*, that which is theirs; but yet I dare not proceed so roughly, as with theirs, or for theirs, to deny, or weaken the Foundation, which is Christ's, even among them; and which is, and remains holy, even in the midst of their Superstitions: And I am willing to hope, there are many among them, which keep within that Church, and yet with the Superstitions abolished which they know, and which pray to God to forgive their Errors in what they know not; and which hold the Foundation firm, and live accordingly; and which would have all things amended that are amiss, were it in their power. And to such I dare not deny a Possibility of Salvation, for that which is Christ's in them; though they hazard themselves extremely by keeping so close to that which is Superstition, and in the Case of Images, comes to near Idolatry. Nor can A. C. shift this off by adding, *Living and Dying in the Roman Church*. For this *Living and Dying in the Roman Church* (as is before expressed) cannot take away the Possibility of Salvation from them which believe, and repent of whatsoever is Error, or Sin in them; be it Sin known to them, or be it not. But then perhaps A. C. will reply, that if this be so, I must then maintain, that a Donatist also, living and dying in Schism, might be saved. To which I answer two ways. First, that a plain honest Donatist, having (as is confessed) true Baptism, and holding the Foundation (as for

A. C. p. 64, 65.

A. C. p. 66.



\* For though *Patreolus* will make *Donatus*, and from him the *Donatists*, to be guilty of an impious Heresie (I doubt he means *Arrianism*, though he name it not) in making the Son of God less than the Father, and the Holy Ghost less than the Son. *L. 4. de Heres. Her. 14.* yet these things are most manifest out of *St. Augustine* concerning them, who lived with them, both in Time and Place; and understood them, and their *Tenets*, far better than *Patreolus* could.

And first, *St. Augustine* tells us concerning them: *Arriani, Patris, & Filii, & Spiritus Sancti, diversas substantias esse dicunt. Donatistæ autem unam Trinitatis substantiam confitentur.* So they are no *Arrians*.

Secondly, *Si aliqui eorum minorem Filium esse dixerint quàm Pater est, ejusdem tamen substantiæ non negarunt.* But this is but *si aliqui*, if any. So 'twas doubtful, this too, though *Patreolus* delivers it positively.

Thirdly, *Plurimi verò in iis hoc se dicunt, omnino credere de Patre, & Filio, & Spiritu Sancto, quod Catholica credit Ecclesia. Nec ipsa cum illis veritur Questio, sed de sola Communione infelicitè litigant, &c. De sola.* Only about the Union with the Church. Therefore they erred not in Fundamental Points of Faith. And

Lastly, All that can farther be said against them, is, That some of them, to win the *Goths* to them, when they were powerful, said, *Hoc se Credere quod & illi credunt.* Now the *Goths* (for the most) were *Arrians*: But then, saith *St. Augustine*, they were but *nonnulli*, some of them. And of this some, it was no more certain, than *sicut audivimus*, as we have heard; *St. Augustine* knew it not. And then if it were true of some, yet *Majorum suorum Autoritate vincuntur*; *Quia nec Donatus ipse sic credidisse asseritur, de cujus parte se esse gloriantur. S. Aug. Epist. 50.* Where *Patreolus* is again deceived; for he says expressly, that *Donatus* affirmed the Son to be less than the Father: *Impius ille assererat, &c.* But then indeed (and which perchance deceived *Patreolus*) beside *Donatus*, the Founder of this Heresie, there was another *Donatus*, who succeeded *Majorinus* at *Carthage*; and he was guilty of the Heresie which *Patreolus* mentions, *Et extant scripta ejus ubi apparet, as St. Augustine confesses, L. 1. de Heres. Her. 49.* But then *St. Augustine* adds there also, *nec facile in iis quisquam*, that scarce any of the *Donatists* did so much as know, that this *Donatus* held that Opinion; much less did they believe it themselves. *S. Aug. Ibid.*

ought I know, the \* *Donatists* did) and repenting of whatever was Sin in him, and would have repented of the *Schism*, had it been known to him, might be saved. Secondly, That in this Particular, the *Romanist* and the *Donatist* differ much; and that therefore it is not of necessary Consequence, that if a *Romanist* now (upon the Conditions before expressed) may be saved, therefore a *Donatist* heretofore might: For in regard of the *Schism*, the *Donatist* was, in one respect, worse, and in greater danger of Damnation than the *Romanist* now is; and in another respect better, and in less danger. The *Donatist* was in greater danger of Damnation, if you consider the *Schism* it self then; for they brake from the *Orthodox Church*, without any Cause given them. And here it doth follow, if the *Romanist* have a Possibility of Salvation, therefore a *Donatist* hath. But if you consider the Cause of the *Schism* now, then the *Donatist* was in less danger of Damnation than the *Romanist* is; because the Church of Rome gave the first, and the greatest

† S. 21. Num. Cause of the *Schism* (as is proved † before.) And therefore here it doth not follow, That if a *Donatist* have Possibility of Salvation, therefore a *Romanist* hath; for a lesser Offender may have that Possibility of Safety, which a greater hath not.

Punct. 6. And last of all; Whereas *A. C.* adds, that *Confessedly there is no A. C. p. 66. such Peril*; That's a most loud Untruth, and an Ingenuous Man

\* S. 35. Num. would never have said it. For in the same \* place, where I grant a Possibility of Salvation in the *Roman Church*, I presently add, that it is no secure way, in regard of *Roman Corruptions*. And *A. C.* cannot plead for himself, that he either knew not this, or that he over-looked it; for himself disputes against it as strongly as he can. What Modesty, or Truth call you this? For he that confesses a Possibility of Salvation, doth not thereby confess no Peril of Damnation in the same Way. Yea, but if some Protestants

stants should say there is Peril of Damnation to live and die in the Roman Faith, their Saying is nothing in comparison of the number, or Worth of those that say, there is none. So A. C. again. And beside, they which say it, are contradicted by their own more Learned Brethren. Here A. C. speaks very confusedly: But whether A. C. p. 66. he speak of Protestants, or Romanists, or mixes them, the matter is not great: For as for the Number and Worth of Men, they are no necessary Concluders of Truth. Not Number: For who would

be judged by the Many? The time was, when the \* Arrians were too many for the Orthodox. Not Worth simply; for that once † mis-led, is, of all other, the greatest Mis-leader. And yet God forbid, that to Worth weaker Men should not yield, in difficult and perplexed Questions; yet so, as that when Matters Fundamental in the Faith come in Question, they finally rest upon a higher, and clearer Certainty, than can be found in either Number, or Weight of Men. Besides, if you mean your own Party, you have not yet proved your Party more worthy for Life of Learning than the Protestants. Prove that first, and then it will be time to tell you, how worthy many of your Popes have been, for either Life or Learning. As for the rest, you may blush to say it. For all Protestants unanimously agree in this, That there is great Peril of Damnation for any Man to live and die in the Roman Perswasion: And you are not able to produce any one Protestant, that ever said the contrary. And therefore that is a most notorious Slander, where you say, that they which affirm this Peril of Damnation, are con-

\* Ingemuit totus Orbis, & Arriahum se esse miratus est. S. Hier. advers. Luciferian. post medium. Tom. 2. Arrianorum Venenum non jam portunculam quandam, sed penè Orbem totum contaminaverat, adeo ut propè cunctis Latini Sermone Episcopis, partim vi, partim fraude deceptis, caligo quædam mentibus offunderetur. Sc. Vin. Lib. cont. Hæres. c. 6. Ecclesia non Parietibus consistit, sed in Dogmatum veritate. Ecclesia ibi est, ubi fides vera est. Caterum autem annos quindecim, aut viginti, Parietes omnes hic Ecclesiarum Hæretici (de Arrianis & aliis Hæreticis loquitur) possidebant, Sc. Ecclesia autem illæ erat, ubi fides vera erat. S. Hier. in Psal. 133. Constantius. Tantane Orbis terræ parvi, Liberi, in te resider; ut tu solus homini Impio (de Athanasio loquitur) subsidio venire, & pacem Orbis de Mundi totius dirimere audias. Liberius. Esto quod ego solus sim, non tamen propterea Causa fidei sit inferior; nam olim tres solum erant reperti, qui Regis mandato resisterent, Sc. Theod. L. 2. Hist. Eccl. c. 16. Dialogo inter Constant. Imp. & Liberium Papam. So that Pope did not think Multitude any great note of the true Church. Ubi sunt, Sc. qui Ecclesiam multitudine definiunt, & parvum gregem aspernantur, Sc. Greg. Naz. Orat. 25. prim. Nay, the Arrians were grown to that Boldness, that they objected to the Catholics of that time Paucitatem, the Thinness of their Number, Greg. Naz. Carm. de vitâ suâ, f. 24. Edit. Paris. 1611. Quum ejusdem sâmen essent de Civitatibus, jactabant in desertis suis Synagogis illud: Multi vocati, pauci electi, Socrat. L. 1. Hist. Eccl. c. 10. † Error Origenis & Tertulliani magna fuit in Ecclesiâ Dei Populi tentatio, Vin. Lib. cont. Hæres. c. 23, & 24.

And thus having cleared the Way against the Exceptions of A. NUM. 7. C. to the two former Instances, I will now proceed (as I || promised) to make this farther appear, that A. C. and his Fellows, dare not stand to that Ground, which is here laid down; namely, That in Point of Faith and Salvation, it is safest for a Man to take that Way which the Adversary confesses to be true, or whereon the differing Parties agree. And that if they do stand to it, they must be forced to maintain the Church of England, in many things, against the Church of Rome.

Punct. 1.

And first, I instance in the *Article of our Saviour Christ's Descent into Hell*. I hope the *Church of Rome* believes this *Article*; and withal, that *Hell* is the place of the Damned: So doth the *Church of England*. In this then these dissenting Churches agree; therefore, according to the former *Rule* (yea, and here in *Truth* too) 'tis safest for a Man to believe this *Article of the Creed*, as both agree; that is, That Christ descended in Soul into the Place of the Damned. But this the *Romanists* will not endure at any hand: For the \* *School* agree in it, that the Soul of Christ, in the time of his Death, went really no farther than in *Limbum Patrum*; which is not the Place of the Damned, but a *Region*, or *Quarter* in the upper part of Hell (as they call it) built up there by the *Romanist*, without *License* of either *Scripture*, or the *Primitive Church*. And a Man would wonder, how those Builders with untempered Mortar, found Light enough in that dark Place, to build as they have done.

\* Sequuntur enim Thom. p. 3. q. 52. Ar. 2. c. Verba ejus sunt. Anima Christi per suam essentiam descendit solum ad locum Inferni, in quo justii detinebantur, &c. Ezek. 13. 10.

Punct. 2.

Secondly, I'll instance in the *Institution of the Sacrament in both Kinds*. That Christ *Instituted* it so, is confessed by both Churches; and that the *Ancient Churches* received it so, is agreed by both Churches: Therefore according to the former *Rule* (and here in *Truth* too) 'tis safest for a Man to receive this Sacrament in both Kinds. And yet here this Ground of *A. C.* must not stand for good; no, not at *Rome*; but to receive in one Kind is enough for the *Laity*. And the poor † *Bohemians* must have a *Dispensation*, that it may be lawful for them to receive the Sacrament as Christ commanded them. And this must not be granted to them neither, unless they will acknowledg (most opposite to Truth) that they are not bound by *Divine Law* to receive it in both Kinds. And here their Building with untempered Mortar appears most manifestly: For they have no Shew to maintain this, but the Fiction of *Thomas of Aquin*, That he which receives the Body of Christ, receives also his Blood per concomitantiam, by Concomitancy; because the Blood goes always with the Body: Of which Term, || *Thomas* was the first Author I can yet find. First then, If this be true, I hope Christ knew it: And then, Why did he so uselessly institute it in both Kinds? Next, If this be true, Concomitancy accompanies the Priest, as well as the People: And then, Why may not he receive it in one Kind also? Thirdly, This is apparently not true: For the *Eucharist* is a Sacrament *Sanguinis effusi*, of Bloodshed, and poured out: And Blood poured out, and so severed from the Body, goes not along with the Body per concomitantiam. And yet Christ must rather err, or proceed I know not how, in the Institution of the Sacrament in both Kinds, rather than the *Holy, Unerring Church of Rome* may do amiss in the Determination for it, and the Administration of it in one Kind. Nor will the Distinction, That Christ instituted this as a Sacrifice, to which both

† Basiliense Concilium concessit Bohemis utriusque speciei usum: modo faterentur id sibi concedi ab Ecclesia, non autem ad hoc teneri Divino jure. Bellarm. L. 1. de Sacrament. in genere, c. 2. §. 2. || Tho. p. 3. q. 76. A. 2. c. Et alibi passim.

Kinds



*Kinds were necessary*, serve the turn: For suppose that true, yet he instituted it as a Sacrament also, or else that Sacrament had no Institution from Christ; which I suppose *A. C.* dares not affirm. And that Institution which the Sacrament had from Christ, was in *both Kinds*.

And since here's Mention happen'd of *Sacrifice*, my *Third In-* *Punct.* 3.  
stance shall be in the Sacrifice which is offer'd up to God, in that *Great and High Mystery* of our *Redemption* by the Death of *Christ*.

For as *Christ* offer'd up \* himself once for all, a Full and All-sufficient Sacrifice for the Sins of the *whole World*; so did He institute, and command a † Memory of this *Sacrifice* in a Sacrament, even till his Coming again. For at, and in the *Eucharist*, we offer up to God *three Sacrifices*: One by the *Priest* only; that's the || *Commemorative Sacrifice* of *Christ's* Death, represented in Bread broken, and Wine poured out. Another by the \* *Priest* and the *People*, joyntly; and that is the *Sacrifice of Praise and Thanksgiving*, for all the Benefits and Graces we receive by the precious Death of

+ *Christ*, by his own Blood, entred once into the Holy Place, and obtained Eternal Redemption for us. *Heb.* 9. 12. And this was done by way of Sacrifice; by the Offering of the Body of

*Jesus Christ* once made, *Heb.* 10. 10. *Christ* gave himself for us, to be an Offering, and a Sacrifice of a Sweet Smelling Savour unto God, *Ephes.* 5. 2. Out of which Place the School infers, *Passionem Christi verum Sacrificium fuisse*. *Thom.* p. 3. q. 48. *Art.* 3. c. *Christ* did suffer Death upon the Cross for our Redemption; and made there, by his one Oblation of himself once offered, a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World. *Eccles. Angl. in Canone Consecrationis Eucharist.*

† And *Christ* did institute, and in his holy Gospel Command us to continue a Perpetual Memory of that precious Death, until his Coming again. *Eccles. Angl. Ibid.*

|| *Sacramentum hoc est Commemorative Domine Passionis, qua fuit verum Sacrificium; & sic nominatur Sacrificium*. *Thom.* p. 3. q. 73. *Art.* 4. c. *Christ* being offered up once for all, in his own proper Person, is yet said to be offered up. &c. in the Celebration of the Sacrament; because his Oblation once for ever made, is thereby represented. *Lambert* in *Fox* his *Martyrology*, Vol 2. Edit. Lond. 1579. p. 1033. *Et postea*. 'Tis a Memorial, or Representation thereof. *Ibid.* The Matter of the Sentences judged truly in this Point, saying; That which is Offered and Consecrated of the Priest, is called a Sacrifice and Oblation, because it is a Memory, and Representation of the true Sacrifice, and holy Oblation made on the Altar of the Cross. *Archbishop Cranmer*, in his Answer to *Bishop Gardiner*, concerning the most holy Sacrament, *Lib.* 5. pag. 377. And again, this shortly is the Mind of *Lambardus*, That the thing which is done at God's Board is a Sacrifice, and so is that also which was made upon the Cross, but not after one manner of Understanding: For this was the Thing indeed, and that is the Commemoration of the Thing. *Ibid.* So likewise *Bishop Jewel* acknowledgeth *invenitum & rationale Sacrificium*, spoken of by *Eusebius* de *Demonstrat. Evang.* *Lib.* 1. *Jewel's* Reply against *Harding*. *Art.* 7. *Divis.* 9. Again, the Ministration of the holy Communion is sometimes, of the Ancient Fathers, called an *Unbloody Sacrifice*; not in respect of any Corporal or Fleishly Presence, that is imagined to be there without Blood-shedding, but for that it representeth, and reporteth to our Minds, that one and everlasting Sacrifice, that *Christ* made in his Body upon the Cross. This *Bishop Jewel* disliketh not, in his Answer to *Harding*, *Art.* 17. *Divis.* 14. *Patres Cœnæ Dominicæ duplici de causâ vocantur Sacrificium invenitum*. Tum quod sit Imago & solennis representatio illius Sacrificii inasini quod *Christus* cum sanguinis effusione obrulit in Cruce: Tum quod sit etiam Eucharisticum Sacrificium, id est, Sacrificium Laudis & gratiarum actionis, tum pro beneficiis omnibus, tum pro redemptione imprimis per *Christi* mortem peractâ. *Zanch.* in 2. *Præcept.* *Decal.* *Tom.* 4. pag. 459. And *Dr. Fulk* also acknowledges a Sacrifice in the *Eucharist*. In *St. Mart.* 26. 26. *Non dissimulaverunt Christiani in Cœna Domini, sive ut ipsi loquebantur, in Sacrificio Altaris peculiari quodam modo presentem se venerari Deum Christianorum, sed quæ esset forma ejus Sacrificii quod per Symbola Panis & Vini peragitur, hoc Veteres præ se non ferebant.* *Ista Casaub.* *Exercit.* 16. *ad Annal. Baron.* § 43. p. 160.

\* In the Liturgy of the Church of *England*, we pray to God, immediately after the Reception of the Sacrament, that he would be pleased to accept this our *Sacrifice of Praise and Thanksgiving*, &c. And *Heb.* 13. 15. The Sacrifice Propitiatory was made by *Christ* himself only, but the Sacrifice Commemorative and Gratulatory is made by the Priest and the People. *Archbishop Cranmer* in his Answer to *Bishop Gardiner*, L. 5. p. 377.

Christ



† I beseech you, Brethren, by the Mercies of God, that you give up your Bodies a living Sacrifice, holy, and acceptable unto God, *Rom. 12. 1.* We offer, and present unto thee, O Lord, our selves, our Souls and Bodies, to be a reasonable, holy, and living Sacrifice unto thee. So the Church of England, in the Prayer after the Receiving of the Blessed Sacrament.

Christ. The *Third*, † By every particular Man, for himself only: And that is the Sacrifice of every Man's Body and Soul, to serve him in both, all the rest of his Life, for this Blessing thus bestowed on him. Now thus far these Dissenting Churches agree, that in the *Eucharist*, there is a Sacrifice of Duty, and a Sacrifice of Praise, and a Sacrifice of Commemoration of Christ. Therefore, according to the former Rule (and here in Truth

too) 'tis safest for a Man to believe the Commemorative, the Praising, and the Performing Sacrifice; and to offer them duly to God, and leave the *Church of Rome*, in this Particular, to her Superstitions, that I may say no more. And would the *Church of Rome* stand to A. C.'s Rule, and believe dissenting Parties where they agree, were it but in this, and that before, of the *Real Presence*, it would work far toward the *Peace of Christendom*. But the *Truth* is: They pretend the *Peace of Christendom*, but care no more for it, than as it may uphold at least, if not increase their own Greatness.

Punct. 4. My fourth Instance shall be in the Sacrament of Baptism, and the things required as necessary to make it effectual to the Receiver. They, in the common received Doctrine of the *Church of Rome*, are three: The Matter, the Form, and the Intention of the Priest, to do that which the Church doth, and intends he should do. Now all other Divines, as well Ancient as Modern, and both the dissenting Churches also, agree in the two former; but many deny, that the Intention of the Priest is necessary: Will A. C. hold his Rule, That 'tis safest to believe in a controverted Point of Faith, that which the dissenting Parties agree on, or which the adverse Part confesses? If he will not, then why should he press that, as a Rule to direct others, which he will not be guided by himself? And if he will, then he must go professedly against the \* Council of Trent, which hath determined it as *de fide*, as a Point of Faith, that the Intention of the Priest is necessary to make the Baptism true and valid. Though in the || History of that Council, 'tis most apparent, the Bishops, and other Divines there, could not tell what to answer to the Bishop of *Mignano*, a *Neapolitane*, who declared his Judgment openly against it, in the face of that Council.

Punct. 5. My fifth Instance is: We say, and can easily prove, there are divers Errors, and some gross ones, in the *Roman Missal*. But I myself have heard some Jesuits confess, that in the *Liturgy of the Church of England* there's no positive Error. And being pressed, why then they refused to come to our Churches, and serve God with us? They answered, they could not do it, because though our *Liturgy* had nothing in it ill, yet it wanted a great deal of that

\* Concil. Trid. Sess. 7. Can. 11.

|| Hist. Concil. Trid. L. 2. p. 277. Edit. Lat. Leyde, 1622.

that which was good, and was in their *Service*. Now here let *A. C.* consider again, here is a plain *Concession of the adverse Part*: And both agree, there's nothing in our *Service*, but that which is *holy* and *good*. What will the *Jesuit*, or *A. C.* say to this? If he forsake his Ground, then it is not safest in point of Divine Worship, to joyn Faith, as the dissenting Parties agree, or to stand to the Adversaries own Confession. If it be so hardy as to maintain it, then the *English Liturgy* is *better*, and *safest*, to worship God by, than the *Roman Mass*. Which yet, I presume, *A. C.* will not confess.

In all these *Instances* (the Matter so falling out of it self, for the Argument inforces it not) *the thing is true; but not therefore true, because the dissenting Parties agree in it*, or because the adverse Part confesses it. Yet lest the *Jesuit*, or *A. C.* for him, farther to deceive the Weak, should infer that this *Rule* in so many *Instances* is true, and false in none, but that one concerning *Baptism* among the *Donatists*, and therefore the Argument is true *ut plerumque*, as for the most, and that therefore 'tis the safest way to believe that which dissenting Parties agree on; I will lay down some other *Particulars* of as great Consequence, as any can be in, or about *Christian Religion*. And if in them *A. C.* or any *Jesuit*, dare say, that 'tis safest to believe, as the dissenting Parties agree, or as the adverse Party confesses, I dare say, he shall be an *Heretick* in the highest degree, if not an *Infidel*.

NUM. 8.

And First, Where the Question was betwixt the *Orthodox* and *Punct. 1.* the *Arrian*, whether the Son of God were *consubstantiated* with the *Father*. The *Orthodox*, said he, was *ὁμοούσιος* of the same Substance. The *Arrian* came within a *Letter* of the *Truth*, and said, he was *ὁμοιούσιος* of like Substance. Now he that says, he is of the same Substance, confesses he is of like Substance, and more; that is, *Identity* of Substance; for *Identity* contains in it all Degrees of Likeness, and more. But he that acknowledges, and believes, that He is of like Nature, and no more, denies the *Identity*. Therefore if this *Rule* be true, *That it is safest to believe that, in which the dissenting Parties agree, or which the adverse Part confesses*, (which *A. C.* makes such great vaunt of) *A. C. p. 64, 65.* then 'tis safest for a *Christian* to believe, that *Christ* is of like Nature with *God the Father*, and be free from Belief, that He is *Consubstantial* with him: Which yet is Concluded by the \* *Council* \* *Council. Nicen.* *Fides vel* of *Nice* as necessary to *Salvation*, and the Contrary Condemned *Symbolum in* for *Damnable Heresie*. *fine Concil.*

Secondly, In the Question about the *Resurrection*, between the *Punct. 2.* *Orthodox*, and divers *Gross* † *Hereticks* of old, and the *Anabaptists* and *Libertines* of late. For all, or most of these dissenting Parties agree, that there ought to be a *Resurrection* from *Sin*, to a *State of Grace*; and that

† Saturninus, Basilides, Carpocrates, Cerinthus, Valentinus, Cerdon, Apelles, &c. Tertull. de præscrip. advers. Haer. c. 46, 48, 49, 51, &c.

this

this *Resurrection* only is meant in divers Passages of *holy Scripture*, together with the *Life of the Soul*, which they are content to say,

is Immortal. But \* they utterly deny any *Resurrection of the Body* after Death: So with them that *Article* of the *Creed* is gone. Now then, if any Man will guide his Faith by this *Rule of A. C.* The *Consent of dissenting Parties*, or the *Confession of the adverse Part*, he must deny the *Resurrection of the Body* from the *Grave to Glory*, and believe none but that of the *Soul from Sin to Grace*, which the *Adversaries* confess, and in which the *dissenting Parties* agree.

\* *Libertini* vident *spem omnem* quam de *Resurrectione* habemus, idque jam nobis evenisse dicunt, quod adhuc expectamus, &c. ut *Homo* sciat *Animam* suam *Spiritum Immortalem* esse perpetuo viventem in *Caelis*, &c. *Calv.* in *structione* advers. *Libertinos*, c. 22. princ. Sunt etiam hodie *Libertini* qui eam irridunt, & *Resurrectionem* que tractatur in *Scripturis*, tantum ad *Animas* referunt. *Pet. Mart. Loc. Com. Class.* 3. cap. 15. Num. 4.

Punct. 3. Thirdly, In the great *Dispute*, of all others, about the *Unity of the Godhead*: All dissenting Parties, *Jew, Turk, and Christian*: Among Christians, *Orthodox* and *Anti-Trinitarian* of old: And in these latter Times, *Orthodox* and *Socinian* (that horrid and mighty Monster of all *Heresies*) agree in this, That there is but *one God*. And I hope it is as necessary to believe *one God our Father*, as *one Church our Mother*. Now will *A. C.* say here, 'tis safest believing as the *dissenting Parties* agree, or as the *adverse Parties* confess; namely, That there is but *one God*, and so deny the *Trinity*; and therewith the *Son of God, the Saviour of the World*?

Punct. 4. Fourthly, in a *Point* as *Fundamental* in the Faith as this; namely, Whether *Christ* be true and very *God*. For which very *Point*, most of the † *Martyrs* in the *Primitive Church* laid down their Lives. The dissenting Parties here were the *Orthodox Believers*, who affirm He is both *God* and

† *Heb. 11. 37. Cyrillus Alexandrinus* male audivit, quod *Ammonium* *Martyrem* appellavit, quem constitit temeritatis penas dedisse, & non Necessitate negandi *Christi* in tormentis esse mortuum. *Socr. Hist. Eccl. L. 7. c. 14.*

*Man*; for so our *Creed* teaches us: And all those *Hereticks*, which affirm *Christ* to be *Man*, but deny him to be *God*; as the (b) *Arrians*, and (c) *Carpocratians*, and (d) *Cerintus*, and (e) *Hebion*, with others; and at this

(b) *Optatus L. 4. Cont. Parmen.*

(c) *Tertul. L. de Præscrip. c. 48.*

(d) *Tertul. Ibid.*

(e) *Tertul. L. de Carne Christi, c. 14.*

(f) *Si ad Jesu Christi respicias Essentiam atque Naturam, non nisi Hominem eum fuisse constantè affirmamus.* *Volkelius, L. 3. de Religione Christiana, c. 1.*

day the (f) *Socinians*. These dissenting Parties agree fully and clearly, that *Christ* is *Man*. Well then; Dare *A. C.* stick to his *Rule* here, and say, 'tis safest for a *Christian*, in this great *Point of Faith*, to govern his Belief by the *Consent of these dissenting Parties*, or the

*Confession and Acknowledgment of the adverse Party*; and so settle his Belief, that *Christ* is a meer *Man*, and not *God*? I hope he dares not. So then, this *Rule*, To resolve a *Man's Faith* into that, in which the *Dissenting Parties* agree, or which the *Adverse Part* confesses, is as often false, as true; and false in as Great, if not Greater Matters, than those, in which it is true. And where 'tis true, *A. C.* and his Fellows dare not govern themselves by it, the *Church of Rome*, condemning those things which that *Rule* proves.

proves. And yet while they talk of *Certainty*, nay of *Infallibility*, (less will not serve their turns) they are driven to make use of such poor shifts as these, which have no *certainty* at all of Truth in them, but infer Fallhood and Truth alike. And yet for this also Men will be so weak, or so wilful, as to be seduced by them.

I told you \*before, That the force of the preceding *Argument* lies upon two things. The *one expressed*, and that's past; the *other* upon the *By*, which comes now to be handled. And that is your continual poor Out-cry against us, *That we cannot be saved, because we are out of the Church*. Sure if I thought I were out, I would get in as fast as I could. For we confess as well as you,

That † Out of the Catholick Church of Christ there is no Salvation. But what do you mean by Out of the Church? Sure out of the || Roman Church. Why but the Roman Church, and the Church of England, are but two distinct Members of that Catholick Church which is spread over the face of the Earth. Therefore Rome is not the House where the Church dwells, but Rome it self, as well as other Particular Churches, dwells in this great Universal House; unless you will shut up the Church in Rome, as the Donatist did in Africk. I come a little lower. Rome and other National Churches are in this Universal Catholick House as so many \* Daughters, to whom (under Christ) the care of the Household is committed by God the Father, and the Catholick Church the Mother of all Christians. Rome, as an Elder Sister, † but not the Eldest neither,

† Extra Ecclesiam neminem Vivificat Spiritus Sanctus. S. Aug. Epist. 50. ad finem. Field L. 1. de Ecclef. c. 13.

Una est Fidelium Universalis Ecclesia extra quam nullus salvatur. Conc. Lateran. Can. 1. And yet even there, there's no mention of the Roman Church.

|| And so doth A. C. too, Out of the Catholick Roman Church there is no Possibility of Salvation. A. C. p. 65.

NUM. 9.  
\* § 35 Num. 2.  
fine.

\* And Daughter Sion was God's own Phrase of old of the Church, Isa. 1. 8. & 32.  
† τῶν ἱερ.

Δύον τῶν τὸν λόγον περιέριπτεν ἐν τῇ Σιών τῇ πόλει ἀπὸ τῆς ἐκκλησίας. Hypopol. Orat. de Consum. mundi. Et omnis Ecclesia Virgo appellata est. S. Aug. Tr. 13. in S. Joh.

† For Christ was to be preached to all Nations, but that Preaching was to begin at Jerusalem, S. Luc. 24. 47. according to the Prophecy, Mic. 4. 2. And the Disciples were first called Christians at Antioch, Acts, 11. 26. And therefore there was a Church there, before ever S. Peter came thence to settle one at Rome. Nor is it an Opinion destitute either of Authority, or Probability, That the Faith of Christ was preached, and the Sacraments administered here in England, before any Settlement of a Church in Rome. For S. Gildas the Ancientest Monument we have, and whom the Romanists themselves reverence, says expressly, That the Religion was received in Britany, Tempore (ut scimus) summo Tiberii Caesaris, &c. In the latter time of Tiberius Caesar. Gildas de excid. Brit. whereas S. Peter kept in Jewry long after Tiberius his death. Therefore the first Conversion of this Island to the Faith, was not by S. Peter. Nor from Rome, which was then a Church. Against this Rich. Broughton in his Ecclesiastical History of Great Britain, Centur. 1. C. 8. § 4. says expressly: That the Protestants do freely acknowledge, that this Clause of the time of Tiberius (tempore summo Tiberii Caesaris) is wanting in other Copies of that holy Writer, and namely in that which was set forth by Pol. Virgil. and others. Whereas first these words are express in a most fair, and ancient Manuscript of Gildas to be seen in Sir Rob. Cotton's Study, if any doubt it. Secondly, these words are as express in the printed Edition of Gildas by Polyd. Virg. which Edition was printed at London, An. 1525. and was never reprinted since. Thirdly, these words are as express in the Edition of Gildas by Joh. Foseline, printed at London also, An. 1568. And this falshood of Broughton is so much the more foul, because he boasts (Prefat. to his Reader, fine) That he hath seen and diligently perused the most, and best Monuments and Antiquities extant, &c. For if he did not see and peruse these, he is vainly false to say it: if he did see them, he is most maliciously false to belie them. And Lastly, whereas he says: The Protestants themselves confess so much, I must believe he is as false in this as in the former, till he name the Protestants to me, which do confess it. And when he doth, he shall gain but this from me, That those Protestants which confessed it, were mistaken. For the thing is mistaken.



had a great Care committed unto her, in, and from the prime times of the Church, and to her *Bishop* in her: but at this time (to let pass many Brawls that have formerly been in the House) *England*, and some other *Sisters* of hers are fallen out in the *Family*. What then? Will the *Father* and the *Mother*, God, and the Church, cast one Child out, because another is angry with it? Or when did Christ give that Power to an Elder Sister, that She, and her *Steward*, the *Bishop* there, should thrust out what Child she pleased? Especially when she her self is justly accused, to have given the Offence that is taken in the House? Or will not both *Father*, and *Mother* be sharper to Her, for this unjust and unnatural Usage of her younger *Sisters*, but their dear Children? Nay, is it not the next way to make them turn her out of Doors, that is so unnatural to the rest? It is well for all Christian Men and Churches, that the *Father* and *Mother* of them are not so curst as some would have them. And Salvation need not be feared of any dutiful Child, nor Outing from the Church, because this *Elder Sisters* Faults are discovered in the House, and she grown froward for it against them that complained. But as Children cry when they are waked out of sleep, so do you, and wrangle with all that come near you. And \**Stapleton* confesses, *That ye were in a dead Sleep, and over-much Rest, when the Protestants stole upon you.* Now if you can prove that *Rome* is properly *The † Catholick Church* it self (as you commonly call it,) speak out and prove it. In the mean time you may *Mark this* too, if you will, and it seems you do; for here you forget not what the *Bishop* said to you.

\* *Return of Untruths upon M. Jewel.*

Art. 4. Untruth 105.

† For I am sure there is a Roman Church, that is but a Particular.

*Bellarmin. L. 4. de Rom. Pont. c. 4.* And then you must either shew me another Roman Church, which is *The Catholick*: Or you must shew how One and the same Roman Church is in different Respects or Relations *A Particular*, and yet *The Catholick*. Which is not yet done. And I do not say, *A Particular*, and yet *A Catholick*; But *A Particular*, and yet *The Catholick Church*. For so you speak. For that which *Card. Peron* hath, That the *Roman Church* is the *Catholick Casually*, because it infuses Universality into all the whole Body of the *Catholick Church*, can, I think, satisfie no man that reads it. That a Particular should infuse Universality into an Universal. *Peron. L. 4. of his Reply. c. 9.*

F. *The Lady which doubted (said the Bishop to me) may be better saved in it, than you.*

§. 36.

B. I said so indeed. *Mark that too.* Where yet by the way these words (*Than you*) do not suppose *Person* only. For I will Judge \* *no man, that hath another Master to stand or fall to.* But they suppose *Calling* and *Sufficiency* in the *Person*. *Than you*, that is, *Than any man of your Calling and Knowledge*, of whom more is required. And then no question of the Truth of this speech, *That that Person may better be saved (that is, easier) than you*, than any Man that knows so much of Truth, and opposes against it, as you, and others of your *Calling* do. How far you know Truth, other men may judge by your Proofs, and Causes

\* *Rom. 14. 4.*

Causes of Knowledge; but how far you oppose Truth known to you, that is within, and no man can know but God and your

selves. Howsoever, where the *Foundation* is but held, *there for \* ordinary Men, it is not the vivacity of Understanding, but the simplicity of Believing, that makes them safe.* For *S. Augustine* speaks there, of Men in the Church; and no † Man can be said simply to be Out of the *Visible Church*, that is *Baptized*, and holds the *Foundation*. And as it is the simplicity of *Believing*, that makes them safe, yea safest: so is it sometimes, *A quickness of Understanding*, that loving it self, and some by-respects too well, makes men take up an unsafe way about the *Faith*. So that there's no Question, but many were saved in corrupted times of the Church, when their || *Leaders, unless they repented before death, were lost.* And \* *S. Augustine's Rule* will be true, That in all Corruptions of the Church, *there will ever be a difference between an Heretick, and a plain well-meaning man that is misled, and believes an Heretick.* Yet here let me add this for fuller Expression: This must be understood of such *Leaders and Hereticks*, as † refuse to hear the Churches Instruction, or to use all the means they can, to come to the knowledge of the Truth. For else, if they do this, *Err* they may, but *Hereticks* they are not, as is most manifest in || *S. Cyprian's Case of Re-baptization.* For here, though he were a main *Leader* in that *Error*, yet all the whole Church grant him safe; and his \* *Followers* in danger of damnation. But if any man be a *Leader*, and a *Teaching Heretick*, and will add † *Schism* to *Heresie*, and be *obstinate* in both; he without Repentance must needs be lost, while many that succeed him in the *Error* only, without the *Obstinacy*, may be saved. For they which are misled, and swayed with the Current of Time, hold the same Errors with their Misleaders, yet not *supinely*, but with all sober Diligence to find out the Truth: Not *pertinaciously*, but with all readiness to submit to Truth, so soon as it shall be found: Not *uncharitably*, but retaining an *internal Communion* with the

\* *Ceteram turbā non intelligendi vivacitas, sed credendi simplicitas tutissimam facit.* S. Aug. *cont. Fund.* c. 4. *Σὸς τοῦ αὐτοῦ τὸ δὲ αὐτὸ δὲ αὐτοῦ.* Naz. *Orat.* 21.

Omission of Inquiry many times saves the people.

† Hereticks in respect of the Profession of sundry Divine Verities, which they still retain in common with right Believers, &c. do still pertain to the Church. *Field, L. 1. de Eccles.* c. 14. *Potest aliquis Ecclesia membrum esse secundum quid, qui tamen simpliciter non est. Hereticus recedens a Fide, non dimittitur ut Paganus, sed propter Baptismi Characterem puniatur ut transfuga, & Excommunicationis gladio spirituales occiditur.* Stapl. *Controv.* 1. q. 2. A. 3. *Notabil.* 3.

The Apostle pronounces some gone out, *S. Joh.* 2. 19. from the fellowship of sound Believers, when as yet the Christian Religion they had not utterly cast off. In like sense and meaning, throughout all Ages, Hereticks have justly been hated, as branches cut off from the true Vine; yet only so far forth cut off, as the Hereticks have extended. For both Heresie, and many other Crimes which wholly sever from God, do sever from the Church of God, but in part only. *Hooker, L. 5. Eccles.* Pol. § 68.

|| *Ipsis Magistros percutiuntur: nisi forte ante mortem resipuerint.* Luth. *de Serv. Arb.*

*Heretichæ plus peccant, quàm alii qui Heresin aliquam sunt secuti.* *Supplem. Tho.* 99. A. 4. c.

\* Si multi videretur unus & idem Hereticus & Hereticus credens homo, &c. *S. Aug. L. 1. de Util. Cred.* c. 1. Et *Epist.* 162. ad Donatist. Episc.

† *S. Mat.* 18. 17. *Qui oppugnant Regulam Veritatis.* S. Aug. *L. de Heresibus: versus finem.*

|| *Cyprianus Beatus, & Martyr.* S. Aug. *L. 1. de Bapt. cont. Donat.* c. 18.

\* *Donatista verò (qui de Cypriani Auctoritate sibi carnaliter blandiuntur.* S. Aug. *L. 1. de Bapt. cont. Donat.* c. 18.) *nimum miseri, & nisi se corrigant, a se metipsis omnino damnati, qui hoc in tanto viro aliquot imitari.* Ibid. c. 19.

† *Rei falsitatis (circa accusatum Cæcilianum) deprebensi Donatista, pertinaci diffensione firmati, Schisma in Heresim converterunt.* S. Aug. *L. de Heres. Har.* 69. Et *Tales, sub Vocabulo Christiano doctrinā resistunt Christiana.* S. Aug. *L. 18. de Civ. Dei.* c. 51. *prim.*

Whole Visible Church of Christ in the Fundamental Points of Faith, and the Performance of Acts of Charity; not *factionally*, but with an earnest Desire, and a sincere Endeavour (as their Place and Calling gives them Means) for a perfect Union and Communion of all Christians in *Truth*, as well as *Peace*. I say these, however mis-led, are neither *Hereticks*, nor *Schismatics*, in the Sight of God, and are therefore in a State of Salvation. And were not this true *Divinity*, it would go very hard with many poor Christian Souls, that have been, and are mis-led on all Sides, in these and other *Distracted Times* of the Church of Christ; whereas, thus *habituated* in themselves, they are, by God's Mercy, safe in the midst of those Waves, in which their *Mis-leaders* perish. I pray you *mark this*; and so, by God's Grace, will I: For our \* *Reckoning* will be heavier, if we thus mis-lead on either side, than *theirs* that follow us. But I see I must look to my self; for you are secure: For,

\* qui etsi ipsi postmodum ad Ecclesiam redeunt, restituere tamen eos, & secum revocare non possunt,

qui ab eis seducti sunt, & foris morte præventi extra Ecclesiam sine Communicatione & Pace perierunt, quorum Animæ in die Judicii de ipsorum manibus experientur, qui perditionis Autores, & duces extiterunt. S. Cypr. L. 2. Epist. 1.

F. D. White (*said I*) hath secured me, that none of our Errors be damnable, so long as we hold them not against our Conscience. And I hold none against my Conscience.

§. 37.  
NUM. 1.

B. It seems then you have two Securities; D. White's Assertion, and your Conscience. What Assurance D. White gave you, I cannot tell of my self; nor, as things stand, may I rest upon your Relation. It may be, you use him no better than you do me. And sure it is so: For I have since spoken with D. White, the late Reverend Bishop of Ely; and he avows this, and no other Answer. He was asked, in the Conference between you, Whether *Papish Errors* were *Fundamental*? To this he gave an Answer, by distinction of the Persons which held and professed the Errors: Namely, That the Errors were *Fundamental* reductivè, by a Reduction, if they which embraced them did pertinaciously adhere to them, having sufficient Means to be better informed. Nay farther, That they were *Materially*, and in the very Kind, and Nature of them, *Leaven, Dross, & Hay, and Stubble*. Yet he thought withal, that such as were mis-led by Education, or long Custom, or over-valuing the Sovereignty of the Roman Church, and did in Simplicity of Heart embrace them, might by their General Repentance, and Faith in the Merit of Christ, attended with Charity, and other Vertues, find Mercy at God's hands. But that he should say signanter, and expressly, That none either of yours, or your Fellows Errors were damnable, so long as you hold them not against Conscience; that he utterly disavows. I am delivered nothing to extort such a Confession from him: and for your self, he could observe

† 1 Cor. 3. 12.

John W.



serve but small Love of Truth, few Signs of Grace in you (as he told me : ) yet he will not presume to judg you, or your Salvation : It is the \* Word of Christ that must judg you at the latter Day. \* Joh. 12. 48. For your Conscience, you are the happier in your Error, that you hold nothing against it ; especially, if you speak not against it, while you say so. But this no Man can know, but your self : † For no Man knows the Thoughts of a Man, but the Spirit of a † 1 Cor. 2. 11. Man that is within him : To which I leave you.

To this A. C. replies. And first he grants, That D. White did NUM. 2. not signantèr, and expressly, say these precise Words. So then here's A. C. p. 67. his plain Confession : Not these precise Words. Secondly, he saith, That neither did D. White signantèr, and expressly, make the Answer above mentioned. But to this I can make no Answer, since I was not present at the first or second Conference. Thirdly, he saith, That the Reason which moved the Jesuit to say, D. White had secured him, was because the said Doctor had granted, in his first Conference with the Jesuit, these things following. First, That there must be one or other Church continually visible. Through D. White, late Bishop of Ely, was more able to answer for himself ; yet since he is now dead, and is thus drawn into this Discourse, I shall, as well as I can, do him the Right, which his Learning, and Pains for the Church deserved. And to this first, I grant, as well as he, That there must be some one Church or other continually visible : Or that the Militant Church of Christ must always be visible in some Particulars, or Particular at least (express it as you please.) For if this be not so, then there may be a Time, in which there shall not any where be a Visible Profession of the Name of Christ : Which is contrary to the whole Scope and Promise of the Gospel.

Well : What then ? Why then A. C. adds, That D. White con- NUM. 3. fessed, that this Visible Church had, in all Ages, taught that un- A. C. p. 67. changed Faith of Christ in all Points Fundamental. D. White had reason to say, that the Visible Church taught so ; but that this or that particular Visible Church did so teach, sure Dr. White affirmed not, unless in case the whole Visible Church of Christ were reduced to one Particular only.

But suppose this : What then ? Why then A. C. tells us, that NUM. 4. D. White being urged to assign such a Church, expressly granted A. C. p. 67. he could assign one different from the Roman, which held, in all Ages, all Points Fundamental. Now here I would fain know what A. C. means by a Church different from the Roman. For if he mean, different in place ; 'tis easie to affirm the Greek Church (which, as hath † before been proved) hath ever held, and taught † s. 9. the Foundation in the midst of all her Pressures. And if he mean, different in Doctrinal Things, and those about the Faith, he cannot assign the Church of Rome for holding them in all Ages. But if he mean different in the Foundation it self, the Creed ;



*Creed*, then his urging to assign a *Church*, is void, be it *Rome*, or any other: For if any *other Church* shall thus differ from *Rome*, or *Rome* from it self, as to deny this *Foundation*, it doth not, it cannot remain a Differing Church, *sed transit in non Ecclesiam*, but passes away into No Church, upon the Denial of the *Creed*

- NUM. 3. Now what *A. C.* means, he expresses not, nor can I tell; but I may, peradventure, guess near it, by that which out of these
- A. C. p. 67. *Premises* he would inter. For hence he tells us, *He gathered, that D. White's Opinion was, That the Roman Church held and taught in all Ages, unchanged Faith in all Fundamental Points, and did not, in any Age, err in any Point Fundamental.* This is very well: For *A. C.* confesses, he did but gather, that this was Doctor *White's* Opinion. And what if he gathered that which grew not there, nor thence? For suppose all the *Premises* true, yet no Cart-Rope can draw this *Conclusion* out of them: And then all *A. C.'s* Labour's lost. For grant, some one Church or other must still be visible: And grant, that this Visible Church held all Fundamentals of the Faith in all Ages: And grant again, that *D. White* could not assign any Church *differing from the Roman*, that did this; yet this will not follow, that therefore the *Roman* did it: And that because there's no more in the *Conclusion*, than in the *Premises*. For *A. C.'s* Conclusion is, *That in D. White's Opinion, the Roman Church held and taught in all Ages, unchanged Faith in all Fundamental Points.* And so far, perhaps, the Conclusion may stand, taking *Fundamental Points* in their Literal Sense, as they are expressed in *Creeds*, and approved *Councils*. But then he adds: *And did not, in any Age, err in any Point Fundamental.* Now this can never follow out of the *Premises* before laid down. For say, some one Church or other may still be Visible; and that Visible Church hold all Fundamental Points in all Ages, and no Man be able to name another Church different from the *Church of Rome*, that hath done this; yet it follows not therefore, *That the Church of Rome did not err, in any Age, in any Point Fundamental.* For a Church may hold the *Fundamental Point Literally*, and, as long as it stays there, be without Controul; and yet err grossly, dangerously, nay damnably, in the *Exposition* of it. And this is the *Church of Rome's* Case. For most true it is, it hath in all Ages maintained the Faith unchanged in the Expression of the *Articles* themselves; but it hath, in the Exposition both of *Creeds*, and *Councils*, quite changed, and lost the Sense, and the Meaning of some of them. So the *Faith* is in many things changed, both for Life and Belief, and yet seems the same. Now that which deceives the World, is, That because the *Bark* is the same, Men think this Old decayed Tree is as Sound as it was at first, and not Weather-beaten in any Age. But when they can make me believe, that *Painting* is true

true Beauty, I'll believe too, that Rome is not only sound, but beautiful.

But A. C. goes on, and tells us, *That hereupon the Jesuit asked, whether Errors in Points not Fundamental were damnable? And that D. White answered, They were not, unless they were held against Conscience.* 'Tis true, that Error in Points not Fundamental is the more damnable, the more it is held against Conscience: but it is true too, that Error in Points not Fundamental may be damnable to some Men, though they hold it not against their Conscience. As namely, When they hold an Error in some Dangerous Points, which grate upon the Foundation; and yet will neither seek the Means to know the Truth, nor accept and believe Truth when 'tis known; especially, being Men able to judge: Which, I fear, is the Case of too many at this day in the Roman Church. Out of all which, A. C. tells us, *The Jesuit collected, that D. White's Opinion was, That the Roman Church held all Points Fundamental, and only erred in Points not Fundamental; which he accounted not damnable, so long as he did not hold them against his Conscience.* And that thereupon he said, *D. White had secured him, since he held no Faith differing from the Roman, nor contrary to his Conscience.* Here again, we have but A. C.'s and the Jesuit's Collection: But if the Jesuit, or A. C. will collect amiss, who can help it?

I have spoken before, in this very Paragraph, to all the Passages of A. C. as supposing them true; and set down what is to be answered to them, in case they prove so. But now 'tis most apparent by D. White's Answer, set down before † at large, that he never said, that the Church of Rome erred only in Points not Fundamental, as A. C. would have it: But that he said the contrary; namely, *That some Errors of the Church were Fundamental reductivè, by a Reducement, if they which embraced them, did pertinaciously adhere to them, having sufficient Means of Information.* And again expressly, *That he did not say, that none were damnable, so long as they were not held against Conscience.* Now where is A. C.'s Collection? For if a Jesuit, or any other, may collect Propositions, which are not granted him; nay, contrary to those which are granted him, he may infer what he please. And he is much to blame, that will not infer a strong Conclusion for himself, that may frame his own Premises, say his Adversary what he will. And just so doth A. C. bring in his Conclusion, to secure himself of Salvation, *Because he holds no Faith but the Roman, nor that contrary to his Conscience:* Presupposing it granted, that the Church of Rome errs only in not Fundamentals, and such Errors not Damnable, which is absolutely and clearly denied by D. White. To this A. C. says nothing, but *That D. White did not give this Answer at the Conference.* I was not present at the Conference between them; so,

NUM. 6.  
A. C. p. 67.

A. C. p. 68.

NUM. 7.

† § 37. Num. 1.

A. C. p. 67.

A. C. p. 67.  
 \* A. C. in his  
 Relation of  
 that Confe-  
 rence, p. 26.  
 † For so 'tis  
 said in the Ti-  
 tle-page, by  
 A. C.  
 || § 37. Num. 1.  
 NUM. 8.

so, to that I can say nothing as a Witness. But I think, all that knew D. White, will believe his Affirmation as soon as the Jesuit's; To say no more. And whereas A. C. refers to the Relation of the Conference between Dr. White and Mr. Fisher, most true it is, there \* D. White is charged to have made the Answer twice. But all this rests upon the Credit of A. C. only: (For † he is said to have made that Relation too, as well as this.) And against his Credit I must engage D. White's; who hath avowed another Answer, as || before is set down.

And since A. C. relates to that Conference, which, it seems, he makes some good Account of, I shall here, once for all, take occasion to assure the Reader, That most of the Points of Moment in that Conference with D. White, are repeated again and again, and urged in this Conference, or the Relation of

- (1) A. C. and are here answered by me. For Instance: In the Relation of the first Conference, the Jesuit takes on him to prove the Unwritten Word of God out of 2 Thes. 2. pag. 15. And so he doth in the Relation of this Conference with me, pag. 50.
- (2) In the first, he stands upon it, That the Protestants upon their Principles, cannot hold, That all Fundamental Points of Faith are contained in the Creed, pag. 19. And so he doth in this, pag. 46.
- (3) In the first, he would fain, through Master Rogers his Sides, wound the Church of England, as if She were unsettled in the Article of Christ's Descent into Hell, pag. 21.
- (4) And he endeavours the same in this, pag. 46. In the first, he is very earnest to prove, That the Schism was made by the Protestants, pag. 23. And he is as earnest for it in this, pag. 55.
- (5) In the first, he lays it for a Ground, That Corruption of Manners is no just Cause of Separation from Faith, or Church, pag. 24. And the same Ground he lays in this, pag. 55.
- (6) In the first, he will have it, That the Holy Ghost gives Continual and Infallible Assistance to the Church, pag. 24. And just so will he have it in this, pag. 53.
- (7) In the first, he makes much ado about the Erring of the Greek Church, pag. 28. And as much makes he in this, pag. 44.
- (8) In the first, he makes a great noise about the place in St. Augustine, Fereundus est disputator errans, &c. pag. 18. and 24.
- (9) And so doth he here also, pag. 45. In the first, he would make his Profelytes believe, that he, and his Cause, have mighty Advantage by that Sentence of St. Bernard, 'Tis intolerable Pride: And that of St. Augustine, 'Tis insolent Madnes to oppose the Doctrine, or Practice of the Catholick Church, pag. 25. And twice he is at the same Art in this, pag. 56. and 73.
- (10) In the first, he tells us, that \* Calvin confesses, That in the Reformation, there was a Departure from the whole World, pag. 25. And though I conceive Calvin spake this but of the Roman World, and of no Voluntary, but a Forced Departure; and wrote this to Melancthon, to work Unity among the Reformers, not any way to

\* Postquam  
 discessionem a  
 toto mundo  
 facere coacti  
 sumus. Calv.  
 Epist. 141.

to blast the *Reformation*: Yet we must hear of it again in this pag. 56. But over and above the rest, one *Place* with his own gloss upon it pleases him extreamly, 'Tis out of *Athanasius* his Creed. *That whosoever doth not hold it entire, that is* (saith he) *in all Points: and Inviolable, that is,* (saith he) *in the true unchanged and uncorrupted sense proposed unto us by the Pastors of his Catholick Church, without doubt he shall perish everlastingly.* This he hath almost *verbatim* in the first, page 20. And in the Epistle of the Publisher of that Relation to the Reader, under the name of *W. I.* and then again the very same in this, if not with some more disadvantage to himself, page 70. And perhaps (had I leasure to search after them) more Points than these. Now the Reasons which moved me to set down these Particulars thus distinctly, are two. The One, that whereas the \*Jesuit affirms, that in a *second* Conference all the speech was about Particular matters, and little or nothing about the main and great general Point of a *Continual, Infallible, Visible Church*, in which that Lady required satisfaction, and that therefore this *third* Conference was held; It may hereby appear that the most material, both Points, and Proofs, are upon the Matter the very same in all the *three* Conferences, though little be related of the *second* Conference by *A. C.* as appears in the Preface of the Publisher *W. I.* to the Reader. So this tends to nothing but *Offentation*, and Shew. The Other is, that whereas the men boast so much of their Cause and their Ability to defend it; It cannot but appear by this, and their handling of other Points in *Divinity*, that they labour indeed, but no otherwise, than like an *Horse in a Mill*; round about in the same Circle; no farther at *Night* than at *Noon*; The same thing over and over again; from *Tu es Petrus*, to *Pasce oves*; from *Thou art Peter*, to *Do thou feed my Sheep*; And back again the same way.

(11)

\* In the beginning of the Conference set out by A. C.

F. The Lady asked, *Whether she might be saved in the Protestant Faith? Upon my Soul* (said the Bishop) *you may. Upon my Soul* (said I,) *there is but one saving Faith, and that is the Roman.*

B. So (it seems) I was confident for the Faith professed in the Church of *England*, else I would not have taken the Salvation of another upon my Soul. And sure I had Reason of this my Confidence. For to believe the *Scripture*, and the *Creeeds*; to believe these in the sense of the Ancient *Primitive Church*; To receive the four great *General Councils*, so much magnified by Antiquity; To believe all Points of Doctrine, generally received as Fundamental in the *Church of Christ*, is a *Faith*, in which to live and die, cannot but give Salvation. And therefore I went upon a sure ground in the adventure of my Soul upon

§. 38.

NUM. 11.



upon that *Faith*. Besides, in all the Points of Doctrine that are controverted between us, I would fain see any one Point maintained by the *Church of England*, that can be proved to depart from the *Foundation*. You have many dangerous Errors about the very *Foundation*, in that which you call the *Roman Faith*: But there I leave you to look to your own Soul, and theirs whom you seduce. Yet this is true too, That there is but one *saving Faith*. But then every thing which you call *De Fide*, of the *Faith*, because some *Council* or other hath defined it, is not such a Breach from that *One saving Faith*, as that he which expressly believes it not; nay, as that he which believes the Contrary, is excluded from Salvation, so his \* *Disobedience* therewhile offer no violence to the *Peace* of the *Church*, nor the *Charity*, which ought to be among *Christians*. And † *Bellarmino* is forced to grant this, *There are many things de Fide, which are not absolutely necessary to Salvation*. || Therefore there is a *Latitude* in the *Faith*, especially in reference to different mens *Salvation*. To set \* *Bounds* to this, and strictly to define it for particular Men, *Just thus far* you must believe in every Particular, or incur *Damnation*, is no work for my *Pen*. These *two* things I am sure of. One, That your peremptory establishing of so many things, that are remote Deductions from the *Foundation*, to be believed as Matters of Faith necessary to Salvation, hath with other Errors, lost the *Peace* and *Unity* of the *Church*, for which you will one day Answer. And the other, That you of *Rome* are gone farther from the *Foundation* of this *One saving Faith*, than can ever be proved, we of the *Church of England* have done.

\* § 32. Nu. 5.

† *Multa sunt de fide, quæ non sunt absolute necessaria ad Salvationem.* Bellarm. L. 3. de Eccles. Mir. c. 14.

§ Quinto, si esset.

|| *Wald. Doct. Fid. l. 2. Ar. 2.*

§ 23.

\* § 38. Nu. 8.

N U M. 2. But here *A. C.* bestirs himself, finding that he is come upon the Point, which is indeed most considerable. And first he

\* *Pope Pelagius the second* thought it was sufficient. For when the *Bishop of Istria* deserted his Communion in *Causa trium Capitulum*: He first gives them an Account of his Faith, that he embraced that Faith, which the *Apostles* had delivered, and the *four Synods* explicated. And then he adds: *Ubi Ergo de Fidei firmitate nulla vobis poterit questio, vel suspicio generari, &c.* *Concil. To. 4. p. 473. Edit. Par. 8.* So then, that *Pope* thought there could be no question made or suspicion had of any Mans Faith, that professed that Faith which the *Apostles* delivered, as 'tis explicated by those *Great Councils*. And yet now with *A. C.* 'tis not sufficient. Or else he holds the Faith of our Lord *Jesus Christ* in such respect of Persons (contrary to the *Apostles Rule*, S. *James* 2. 12.) as that profession of it, which was sufficient for *Pope Pelagius*, shall not be sufficient for the poor *Protestants*.

answers, That it is \* *not sufficient* to beget a Confidence in this Case, to say we believe the *Scriptures* and the *Creeds*, in the same Sense which the *Ancient Primitive Church* believed them, &c. Most true if we only say, and do not believe. And let them which believe not, while they say they do, look to it on all sides; for on all sides I doubt not, but such there are. But if we do say it, you are bound in *Charity* to believe us, (unless you can prove the Contrary:) For I know no other Proof to Men of any Point of Faith, but *Confession* of it, and *Subscription* to it. And for these particulars, we have made the one and done the other. So 'tis no bare saying, but you have all the Proof that can be had, or that

that ever any Church required: For how far that Belief or any other sinks into a mans heart, is for none to judge but God.

Next, A. C. Answers, *That if to say this be a sufficient Cause of Confidence, he marvels why I make such difficulty to be Confident of the Salvation of Roman Catholicks, who believe all this in a far better manner than Protestants do.* Truly, to say this, is not a sufficient cause, but to say and believe it, is. And to take off A. C's wonder, why I make difficulty, great difficulty of the Salvation of Roman Catholicks, who, he says, believe all this, and in a far better manner than Protestants do; I must be bold to tell him, That Romanists are so far from believing this in a better manner than we do, that, under favour; they believe not part of this at all. And this is most manifest: For the Romanists dare not believe, but as the Roman Church believes: And the Roman Church at this day doth not believe the Scripture and the Creeds in the sense, in the which the Ancient Primitive Church received them. For the Primitive Church never interpreted Christ's descent into Hell to be no lower than Limbus Patrum, Nor did it acknowledge a Purgatory in a side-part of Hell. Nor did it ever interpret away half the Sacrament from Christ's own Institution, which to break, † Stapleton confesses expressly, is a Damnable Error; Nor make the Intention of the Priest of the Essence of Baptism; Nor believe Worship due to Images; Nor dream of a Transubstantiation, which the Learned of the Roman Party dare not understand properly, for a change of one substance into another; for then they must grant, that Christ's real and true Body is made of the Bread, and the Bread changed into it; which is properly Transubstantiation. Nor yet can they express it in a credible way, as appears by \* Bellarmine's Struggle about it, which yet in the end cannot be, or be

NUM. 3.  
A. C. p. 68.

† Stapl. Return  
of Untruths  
upon B. Jewel  
Art. 2. Untruth  
46. fol. 44.

\* Est totalis  
Conversio sub-  
stantia Panis  
in Vini in Cor-  
pus & Sanguis

nem Domini. Bellar. L. 3. de Euchar. c. 18. §. 1. Substantialis conversio, seu Transubstantiatio, sicut Ecclesia appellat Greg. de Valen. Tom. 4. Disp. 6. q. 3. punct. 3. Now you shall see what stuff Bellarmine makes of this. *Conversio Panis in Corpus Domini, nec est Productiva, nec Conservativa sed Adductiva. Nam Corpus Domini præexistit ante Conversionem, sed non sub speciebus Panis. Conversio igitur non facit, ut Corpus Christi simpliciter esse incipiat, sed ut incipiat esse sub speciebus Panis.* &c. Bellarm. L. 3. de Euchar. c. 18. §. Ex his colligimus. So upon the whole matter, there shall be a total Conversion of the Bread into the Body of Christ: and yet there shall be no Conversion at all, but a bringing of the Body of Christ before pre-existent, to be now under the species of Bread, where before it was not. Now this is merely Translocation, 'tis not Transubstantiation. And I would have Bellarmine, or any Jesuit for him, shew where *Conversio Adductiva* is read in any good Author. But when Bellarmine comes to the Recognition of his Works, upon this place he tells us, That some excepted against him, as if this were Translocation, rather than Transubstantiation. So in this charge upon him I am not alone. And fain would he shift off this, but it will not be. But while he is at it, he runs into two petty Errors, beside the main one. The first is, That the Body of Christ in the Sacrament begins to be, *non ut in loco, sed ut substantia sub Accidentibus*. Now let Bellarmine, or A. C. for him, give me any one Instance, That a Bodily substance under Accidents, is, or can be any where, and not *ut in loco*, as in some place, and he says somewhat. The second is, That some Fathers and others seem (he says, but I see it not) to approve of his manner of speech of Conversion by *Adductum*. And he tells us for this, that Bonaventure says expressly, *In Transubstantiatione fit, ut quod erat alicubi, sine sui mutatione sit alibi*. Now first, here's nothing that can be drawn with Cart-ropes to prove Conversion by *Adduction*. For if there be Conversion, there must be Change: And this is *sine mutatione sui*. And secondly, I would fain know, how a Body that is *alicubi*, shall be *alibi*, without change of it self, and yet that this shall be rather Transubstantiation than Translocation. Besides, 'tis a Phrase of very sower Consequence (should a man squeeze it) which Bellarmine uses there even in his Recognition. *Panis transfit in Corpus Christi*.

called *Transubstantiation*, and is that, which at this day is a  
 \* A Scandal, \* scandal to both Jew and Gentile, and the Church of God.  
 and a grievous one. For this gross Opinion was but confirmed in the Council of *Lateran*: It had got some footing in the Church, the two blind Ages before. For *Berengarius* was made recant in such terms, as the *Romanists* are put to their shifts to excuse. *Bellar. L. 3. de Euchar. c. 24. § Quartum Argumentum*. For he says expressly; *Corpus Christi posse in Sacramento sensualiter manibus Sacerdotum tractari, & frangi, & fidelium dentibus atteri. Decr. par. 3. de Consecratione. Dist. 2. C. Ego Berengarius*. Now this Recantation was made about the year 1050. And the Council of *Lateran* was in the year 1215. Between this gross Recantation of *Berengarius*, and that Council, the great learned Physician and Philosopher *Averroes* lived, and took scandal at the whole Body of Christian Religion for this. And thus he saith: *Mundum peragravi, &c. & non vidi Sectam deterioiorem, aut magis fatuam Christianam, quia Deum, quem colunt, dentibus devorant. Espenceus L. 4. de Euchar. adoratione, c. 3.*

NUM. 4.  
 A. C. p. 69.

For all this, *A. C.* goes on and tells us, *That they (of Rome) cannot be proved to depart from the Foundation so much as Protestants do*. So then, We have at last a *Confession* here, That they may be proved to depart from the *Foundation*, though not so much, or so far as the *Protestants* do. I do not mean to Answer this, and prove that the *Romanists* do depart as far, or farther from the *Foundation*, than the *Protestants*; for then *A. C.* would take me at the same lift, and say I granted a *departure* too. Briefly therefore, I have named here more *Instances* than one; In some of which they have erred in the *Foundation*, or very near it. But for the *Church of England*, let *A. C.* instance, if he can, in any one Point, in which she hath departed from the *Foundation*.

A. C. p. 69.

Well, that *A. C.* will do: For he says, *The Protestants err against the Foundation, by denying infallible Authority to a General Council, for that is in effect to deny Infallibility to the whole Catholick Church*. † No, there's a great deal of difference between a *General Council*, and the whole *Body of the Church*. And when a *General Council* errs, as the second of *Ephesus* did, out of that great *Catholick Body* another may be gathered, as was then that of *Chalcedon*, to do the Truth of Christ that right which belongs unto it. Now if it were all one in effect to say, a *General Council* can err, and that the whole Church can err, there were no Remedy left against a *General Council* erring; || which is your Case now at *Rome*, and which hath thrust the Church of Christ into more straits, than any one thing besides. But I know where you would be. A *General Council* is *Infallible*, if it be confirmed by the *Pope*; and the *Pope* he is *Infallible*, else he could not make the *Council* so. And they which deny the *Councils Infallibility*, deny the *Pope's* which confirms it. And then indeed the *Protestants* depart a mighty way from this great *Foundation of Faith, The Pope's Infallibility*. But God be thanked, this is only from the *Foundation* of the present *Roman Faith* (as *A. C.* and the *Jesuit* call it) not from any *Foundation* of the *Christian Faith*, to which this *Infallibility* was ever a stranger.

A. C. p. 68.

NUM. 5.

From Answering, *A. C.* falls to asking Questions. I think he means to try, whether he can win any thing upon me, by the cunning way *A multis Interrogationibus simul*, by asking many things

things at once, to see if any one may make me slip into a Confession inconvenient. And *first*, he asks, *How Protestants, admitting no Infallible Rule of Faith, but Scripture only, can be infallibly sure, that they believe the same entire Scripture, and Creed, and the Four first General Councils, and in the same uncorrupted sense in which the Primitive Church believed?* 'Tis just as I said. Here are many Questions in one, and I might easily be caught, would I answer in gross to them all together; but I shall go more distinctly to work. Well then; I admit no *ordinary Rule* left in the Church, of Divine and Infallible Verity, and so of Faith, but the *Scripture*. And I believe the entire Scripture, *first* by the *Tradition* of the Church; *Then* by all other *credible Motives*, as is before expressed: And *last* of all, by the *light* which shines in the Scripture it self, kindled in Believers by the *Spirit of God*. Then I believe the entire Scripture *Infallibly*, and by a *Divine Infallibility* am sure of my *Object*: Then am I as sure of my *Believing*, which is the *Act* of my *Faith*, conversant about this *Object*: For no man *believes*, but he must needs know in himself, whether he *believes* or no, and wherein, and how far he doubts. Then I am *Infallibly* assured, of my *Creed*, the *Tradition* of the Church inducing, and the *Scripture* confirming it. And I believe both *Scripture* and *Creed* in the same uncorrupted sense, which the Primitive Church believed them; and am *sure* that I do so *Believe* them, because I cross not in my *Belief* any thing delivered by the *Primitive Church*. And this again I am sure of, because I take the *Belief* of the *Primitive Church*, as it is expressed, and delivered by the *Councils*, and *Ancient Fathers* of those times. As for the *Four Councils*, if *A. C.* ask how I have them, that is, their true and entire Copies? I answer, I have them from the *Church-Tradition* only: And that's Assurance enough for this. And so I am fully as sure as *A. C.* is, or can make me. But if he ask, how I know infallibly I believe them in their *true and uncorrupted sense*? Then I answer, There's no man of knowledge, but he can understand the plain and simple Decision, expressed in the *Canon* of the *Council*, where 'tis necessary to Salvation. And for all other *debates* in the *Councils*, or *Decisions* of it, in things of less moment, 'tis not necessary that I, or any man else, have *Infallible Assurance* of them; though I think 'tis possible to attain, even in these things, as much *Infallible Assurance* of the uncorrupted sense of them, as *A. C.* or any other *Jesuits* have.

*A. C.* asks again, *What Text of Scripture tells, That Protestants now living do believe all this, or that all this is expressed in those particular Bibles, or in the Writings of the Fathers and Councils, which now are in the Protestants hands?* Good God! Whither will not a strong Bias carry even a learned Judgment! Why,

A. C. p. 69.

NUM. 6.

A. C. p. 69.



Why, what Consequence is there in this? The Scripture now is the only Ordinary *Infallible Rule* of Divine Faith: Therefore the *Protestants* cannot believe all this before mentioned, unless a particular Text of *Scripture* can be shewed for it: Is it not made plain *before*, how we believe Scripture to be *Scripture*, and by Divine and *Infallible Faith* too, and yet we can shew no particular *Text* for it? Beside, were a *Text of Scripture* necessary, yet that is for the *Object* and the thing which we are to believe, not for the *Act* of our believing, which is meerly from God, and in our selves, and for which we cannot have any *Warrant* from, or by *Scripture*, more than that we ought to believe; but not that we in our particular do believe. The rest of the Question is far more inconsequent, *Whether all this be expressed in the Bibles which are in Protestants hands?* For first, we have the same Bibles in our hands, which the *Romanists* have in theirs; Therefore either we are Infallibly sure of ours, or they are not Infallibly sure of theirs; For we have the same *Book*, and delivered unto us by the same hands; and all is expressed in ours, that is in theirs. Nor is it of moment in this Argument, that we account more *Apocryphal* than they do; For I will acknowledge every *Fundamental Point of Faith*, as proveable out of the *Canon*, as we account it, as if the *Apocryphal* were added unto it. Secondly, *A. C.* is here extremely out of himself, and his way; For his Question is, *Whether all this be expressed in the Bibles which we have?* All this? All what? Why, before there is mention of the *four General Councils*; and in this Question here's mention of the *Writings of the Fathers and the Councils*. And what, will *A. C.* look that we must shew a Text of Scripture for all this, and an express one

too? I thought, and do so still, 'tis enough to ground Belief upon \* *Necessary Consequence* out of Scripture, as well as upon *express Text*. And this I am sure of, that neither I, nor any man else, is bound to believe any thing as *Necessary* to Salvation, be it found in *Councils*, or *Fathers*, or where you will, † if it be contrary to *express Scripture*, or *necessary Consequence* from it. And for the Copies of the *Councils* and *Fathers* which are in our hands, they are the same that are in the hands of the *Romanists*, and delivered to Posterity by *Tradition of the Church*, which is abundantly sufficient to warrant that.

So we are as Infallibly sure of this, as 'tis possible for any of you to be. Nay, are we not more sure? For we have used no

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\* Non potest aliquid certum esse certitudine Fidei, nisi aut immediate contineatur in Verbo Dei; aut ex Verbo Dei per evidentem Consequentiam deducatur. Bellar. L. 3. de Justif. c. 8. §. 2.

† Nec ego Nicænum, nec tu debes Ariminense tanquam præjudicaturus proferre Concilium. Nec ego hujus Autoritate, nec tu illius detinere. Scripturarum Authoritatibus, &c. Res cum re, Causa cum causa, Ratio cum ratione concertet. S. Aug. L. 3. cont. Maximinon. c. 14. Testimonia Divina in fundamento ponenda sunt. S. Aug. L. 20. de Civ. Dei. c. 1. Quia principia hujus Doctrina per Revelationem habentur, &c. Tho. p. 1. q. 1. A. 8. ad 2. Soli Scripturarum Libri Canonici didici hunc honorem deferre, ut nullum Authorem eorum in scribendo erasse aliquid firmissime credam. Alios autem ita lego, ut quantalibet sanctitate, doctrinâque præpollent, non ideo verum putem, quod ipsi ita senserunt, vel scripserunt, S. Aug. Epist. 19.

*Index Expurgatorius* upon the Writings of the Fathers \*, \* *Sixtus Senens. in Epist. ad Pium quintum.*  
as you have done: So that Posterity hereafter must thank  
us for true Copies both of Councils and Fathers, and not  
you.

But A. C. goes on, and asks still, *Whether Protestants be In-* NUM. 7.  
*fallibly sure that they rightly understand the sense of all which is* A. C. p. 69.  
*expressed in their Books, according to that which was under-*  
*stood by the Primitive Church, and the Fathers which were*  
*present at the four first General Councils?* A. C. may ask ever-  
lastingly, if he will ask the same over and over again. For  
I pray wherein doth this differ from his † Question, save † § 38. Nu. 5.  
only that here *Scripture* is not named? For there the Que-  
stion was of our *Affurance of the incorrupted Sense*: And there-  
fore thither I refer you for Answer, with this, That it is not  
required either of us, or of them, that there should be had an  
Intallible Assurance, that we rightly understand the Sense of all  
that is expressed in our Books. And I think I may believe  
without sin, that there are many things expressed in these  
Books (for they are theirs as well as ours) which A. C. and  
his Fellows have not *Infallible assurance*, that they rightly  
understand in the sense of the *Primitive Church*, or the *Fa-*  
*thers* present in those Councils. And if they say, Yes, they  
can, because when a difficulty crosses them, they believe  
them in the Churches Sense: Yet that *dry Shift* will not serve.  
For belief of them in the Churches Sense is an *Implicite Faith*;  
but it works nothing distinctly upon the *Understanding*. For  
by an *Implicite Faith* no Man can be infallibly assured, that he  
doth *rightly understand the Sense* (which is A. C's Question)  
whatever perhaps he may *rightly believe*. And an *Implicite*  
*Faith*, and an *Infallible understanding* of the same thing, under  
the same Considerations, cannot possibly stand together in the  
same Man at the same time.

A. C. hath not done asking yet: But he would farther know, NUM. 8.  
*Whether Protestants can be Infallibly sure, that all and only those* A. C. p. 69.  
*Points which Protestants account Fundamental, and necessary to be*  
*expressly known by all, were so accounted by the Primitive*  
*Church?* Truly, *Unity in the Faith* is very considerable in the  
Church. And in this the Protestants agree, and as *Uniformly*  
as you, and have as *Infallible Assurance* as you can have, of  
all Points which they account *Fundamental*; yea, and of all,  
which were so accounted by the *Primitive Church*. And  
these are but the *Creed*, and some few, and those *Immediate*  
*deductions* from it. And † *Tertullian* and \* *Ruffinus* upon \* *Tert. præ-*  
the very Clause of the *Catholick Church*, to decipher it, make *scrip. adversus*  
a Recital only of the *Fundamental Points of Faith*. And for *Hæres. c. 13.*  
the first of these, the *Creed*, you see what the Sense of the \* *Ruffin. in*  
*Primitive Church* was by that Famous and known Place, of *Symb.*

\* *Irenæus*

\* Et neque qui valde potens est in dicendo ex Ecclesie Praefectis alia ab his dicitur. Et Neque debilis in dicendo hanc Traditionem imminuet. Quoniam enim una & eadem fides sit, neque is, qui multum de ea dicere potest, plusquam oportet, dicit, neque qui parum, is, fam imminuit. Irenæ. L. 1. Adv. Hæ. c. 2. & 3. Et S. Basil. Serm. de Fide, To. 2. p. 195. Edit. Basil. 1505. Una & Immutabilis Regula, &c. Tert. de Veland. Virg. c. 1.

\* Irenæus : where after he had recited the Creed, as the Epitome or Brief of the Faith, he adds, That none of the Governours of the Church, be they never so potent to Express themselves, can say alia ab his, other things from these: Nor none so weak in Expression as to diminish this Tradition. For since the Faith

is One, and the same, He that can say much of it, says no more than he ought; Nor doth he diminish it, that can say but little. And in this the Protestants all agree. And for the second, the immediate Deductions, they are not formally Fundamental for all

† Quantum ad prima Credibilia, quæ sunt Articuli Fidei, tenetur homo Explicitè credere, sicut & tenetur habere fidem. Quantum autem ad alia Credibilia, &c. non tenetur explicitè credere, nisi quando hoc ei constiterit in Doctrina Fidei contineri. Tho. 2. 2. q. 2. A. 5. c. Potest quis Errare Credendo oppositum Alicui Articulo subtili, ad cujus fidem explicità in omnes tenetur. Holkot. in 1. sent. q. 1. ad quartum.

Men, but for such † as are able to make or understand them. And for others, 'tis enough if they do not obstinately or Schismatically refuse them, after they are once revealed. Indeed you account many things Fundamental, which were never so accounted in any sense by the Primitive Church;

such as are all the Decrees of General Councils, which may be all true, but can never be all Fundamental in the Faith. For it is

|| Resolutio Ockham est, Quod nec tota Ecclesia, nec Concilium Generale, nec summus Pontifex potest facere Articulum quod non fuit Articulus. Articulus enim est ex eo solo, quia à Deo Revelatus est. Almain. in 3. sent. D. 15. q. unica. Conclus. 4. Dub. 3.

not in the Power of || the whole Church, much less of a General Council, to make any thing Fundamental in the Faith, that is not contained in the Letter or Sense of that common Faith, which was once given (and but once for all) to

S. Jude ver. 3. the Saints, S. Jude 3. But if it be A. C.'s meaning to call for an Infallible Assurance of all such Points of Faith as are Decreed by General Councils: Then I must be bold to tell him: All those Decrees are not necessary to all Mens Salvation. Neither do the Romanists themselves agree in all such determined Points of Faith; Be they detrmind by Councils, or by Popes. For instance.

After those Books (which we account Apocryphal) were \* defined to be Canonical, and an Anathema pronounced in the Case † Sixtus Senensis makes scruple of some of them. And after || Pope Leo the tenth had defined the Pope to be above a General Council, yet many Roman Catholics defend the Contrary; And so do all the Sorbonists at this very day. Therefore if these be

\* Concil. Trid. Sess. 4.

† Six. Senens. Biblioth. Sanct. L. 1. || Non est necessariò credendum Determinatis per Sum. Pontificem, &c. Almain. in 3. sent. D. 24. q. unica Conclus. 6. Dubit. 6. fine.

Fundamental in the Faith, the Romanists differ one from another in the Faith, nay, in the Fundamentals of the Faith; and therefore cannot have Infallible Assurance of them. Nor is there that Unity in the Faith amongst them, which they so

so much, and so often boast of. For *what Scripture is Canonical* is a great Point of *Faith*. And I believe they will not now confess, that the *Pope's Power* over a *General Council* is a small one. And so let *A.C.* look to his own *Infallible Assurance* of Fundamentals in the *Faith*; for ours, God be thanked, is well. And since he is pleased to call for a *particular Text of Scripture* to prove all and every thing of this nature, which is ridiculous in it self, and unreasonable to demand (as hath been shewed\*) yet when he shall be pleased to bring forth but a *particular known Tradition*, to prove all and every thing of this on their side, it will then be, perhaps, time for him to call for, and for us to give farther Answer, about particular *Texts of Scripture*. \* §38. Num. 6.

After all this Questioning, *A.C.* infers, *That I had need seek out some other Infallible Rule, and Means, by which I may know these things infallibly; or else, that I have no reason to be so confident, as to adventure my Soul, that one may be saved, living and dying in the Protestant Faith.* How weak this Inference is, will easily appear, by that which I have already said to the *Premises*: And yet I have somewhat left to say to this Inference also. And first, I have lived, and shall (God willing) dye in the *Faith of Christ*, as it was professed in the *Ancient Primitive Church*, as it was professed in the present *Church of England*. And for the *Rule* which governs me herein, if I cannot be confident for my Soul upon the *Scripture*, and the *Primitive Church* expounding and declaring it, I will be confident upon no other. And Secondly, I have all the Reason in the World to be confident upon this *Rule*; for this can never deceive me: Another (that very other which *A.C.* proposes) namely *The Faith of the Roman Church*, may. Therefore, with *A.C.'s* leave, I will venture my Salvation upon the *Rule* aforesaid, and not trouble my self to seek another of *Man's Making*, to the Forsaking and Weakning of this which God hath given me. For I know they committed two Evils, which forsook the Fountain of Living Waters, to hew out to themselves Cisterns, broken Cisterns, that can hold no Water, Jer. 2. For here's the Evil of *De- Jer. 2. 13.* sertion of that which was Right, and the Evil of a *bad Choice* of that which is hewed out with much Pains and Care, and is after useless and unprofitable. But then Thirdly, I find, that a *Romanist* may make use of an *Implicite Faith* (at his pleasure) but a *Protestant* must know all these things *Infallibly*: that's *A.C.'s* Word; *Know these things*. Why, but is it not enough to believe them? Now God forbid it should. Else what shall become of Millions of poor *Christians* in the World, which cannot know all these things, much less know them *Infallibly*? Well, I would not have *A.C.* weaken the *Belief* of poor *Christians* in this fashion. But for things that may be known as well as believed, nor I, nor any other shall need forsake the *Scripture*, to seek another *Rule* to direct either our *Conscience*, or our *Confidence*.



- NUM. 10. In the next place *A. C.* observes, *That the Jesuit was as confident, for his part, with this difference, that he had sufficient Reason of his Confidence, but I had not for mine.* This is said with the Confidence of a Jesuit, but as yet, *but said.* Therefore he goes on, and tells us, *That the Jesuit had reason of his Confidence, out of expresse Scriptures, and Fathers, and the Infallible Authority of the Church.* Now truly, *Expresse Scriptures*, with *A. C.*'s Patience, he hath not named one that is *expresse*, nor can he. And
- A. C. p. 70.* the few *Scriptures* which he hath alledged, I have \* *Answered*, and so have others. As for *Fathers*, he hath named very few, and with what Success, I leave to the Reader's Judgment. And
- \* § 25. Num. 5. for the *Authority* of the *Catholick Church*, I hold it † as *Infallible* as he, and upon better Grounds; but not so of a *General Council*,
- † § 21. Num. 5. which he here means, as appears || *after.* And, for my part, I must yet think (and I doubt *A. C.* will not be able to disprove it) that *expresse Scripture*, and *Fathers*, and the *Authority of the Church*, will rather be found *Proofs* to warrant my Confidence,
- || *A. C. p. 71.* than his. Yea, but *A. C.* saith, *That I did not then tax the Jesuit with any Rashness.* It may be so: Nor did he me. So there we parted even. Yea, but he saith again, *That I acknowledg there is but one Saving Faith, and that the Lady might be saved in the Roman Faith, which was all the Jesuit took upon his Soul.* Why, but if this be all, I will confess it again. The *first*, That there is but one *Faith*, I confess with *St. Paul*, *Ephes. 4.* And the other, That the *Lady* might be saved in the *Roman Faith*, or
- Ephes. 4. 5.* \* *Church*, I confess with that *Charity* which *St. Paul* teacheth me; namely, To leave all Men, especially the weaker, both Sex and Sort,
- \* § 35. Num. 1. which hold the *Foundation*, to stand or fall to their own *Master*, *Rom. 14.* And this is no *mistaken Charity.* As for the Inference
- Rom. 14. 4.* which you would draw out of it, that's answered at large † already. But then *A. C.* adds, *That I say, but without any Proof, that the Romanists have many dangerous Errors; but that I neither tell them which they be, nor why I think them dangerous, but that I leave them to look to their own Souls; which (he says) they do, and have no Cause to doubt.* How much the *Jesuit* and *A. C.* have said in this Conference, without any solid *Proof*, I again submit to Judgment; as also, what *Proofs* I have made. If in this very place I have added none, 'tis because I had made *Proof*
- † § 35. Num. 2. enough of the self-same thing || *before.* Where, lest he should want, and call for *Proof* again, I have plainly laid together some of the many *Dangerous Errors* which are charged upon them. So I tell you which, at least, some of which they be: And their very naming will shew their *danger.* And if I did remit you to look to your own Souls, I hope there was no Offence in that, if you do it, and do it so, that you have no Cause to doubt. And the Reason why you doubt not, *A. C.* tells us, is, *Because you had no new Device of your own, or any other Mens, nor any thing contrary*
- A. C. p. 70.*

trary to Scripture; but all most conformable to Scriptures interpreted by Union, Consent of Fathers, and Definitions of Councils. Indeed, if this were true, you had little Cause to doubt in point of your Belief. But the truth is, you do hold new Devices of your own, which the Primitive Church was never acquainted with: And some of those so far from being conformable, as that they are little less than contradictory to Scripture. In which Particulars, and divers others, the Scriptures are not interpreted by Union, or Consent of Fathers, or Definitions of Councils; unless perhaps by some late Councils, packed of purpose to do that ill Service. I have given Instances enough \* before; yet some you shall have \* § 33. Nu. 12. here, lest you should say again, that I affirm without Proof or Instance. I † pray then, Whose Device was Transubstantiation? † Concil. Lateran. Can. 1. And whose, Communion under one Kind? \* And whose, Deposition and Unthroning, nay, Killing of Princes, and the like, if they were not yours? For I dare say, and am able to prove, there's none of these but are rather contrary, than conformable to Scripture. Neither is A. C. or any Jesuit, able to shew any † Scripture interpreted by Union, or † Consent of the Fathers of the Primitive Church, to prove any one of these: Nor any Definition of Ancient Councils, but only \* Lateran for Transubstantiation, and that of † Constantinople for the Eucharist in one Kind. Which two are Modern, at least, far downward from the Primitive Church; and have done more Mischief to the Church, by those their Determinations, than will be cured, I fear, in many Generations. So whatever A. C. thinks, yet I had reason enough to leave the Jesuit to look to his own Soul.

vowed long since by — That no Man could shew any one Roman Catholick of Note and Learning, that affirmed it lawful to kill Kings upon any Pretext whatsoever. Now surely, he that says (as Romanists do) that 'tis lawful to depose a King, says upon the matter, 'tis lawful to kill him. For Kings do not use to be long-liv'd after their Deposition: And they seldom stay till Grief breaks their Hearts: They have Assassins ready to make shorter Work. But since he is so confident, I'll give him an Author of Note, and very Learned, that speaks it out. *Rex debet occidi, si sollicitè populum colere Idola, vel deferere Legem Dei.* Toftat. in 2 Sam. c. 11. q. 17. And he makes bold with Scripture to prove it, *Deut. 13.* And Emanuel Sa in his Aphorisms, Verbo Tyrannus; yet he is so moderate, that he would not have this done, till he be Sentenc'd; but then, *Quisquis potest fieri Executor.* Mariana is far worse; for he says it is lawful to kill him, *postquam à paucis Seditiosis, sed doctis ceperit Tyrannus appellari.* Lib. 1. de Rege & Reg. Institutione, cap. 6. Yea, but Mariana was disclaimed for this by the Jesuits. Yea, but for all that, there was an Apoegy printed in Italy, Anno 1610. Permissu Superiorum. And there 'tis said, They were all Enemies of the holy Name of Jesus, that condemned Mariana for any such Doctrine. As for Toftatus, no Sentence hath touched upon him at all for it.

† Corpus Christi veraciter esse in Eucharistia ex Evangelio habemus: Conversionem verò Panis in Corpus Christi Evangelium non explicavit, sed expresse ab Ecclesia accepimus. Cajetan. in Thom. 3. q. 75. Art. 1.

‡ De Transubstantiatione Panis in Corpus Christi rara est in antiquis Scripturis mentio. Alph. 2. Caltro, L. 8. advers. Her. Verbo Indulgentia.

\* Concil. Lateran. Can. 1.

† Concil. Constantin. Sess. 13.

But A. C. having, as it seems, little new Matter, is at the same NUM. 11. again, and over and over it must go, That there is but one saving A. C. p. 70.

*Faith : That this one Faith was once the Roman : And that I granted, one might be saved in the Roman Faith. To all which I have abundantly answered \* before. Marry then he infers, That he sees not how we can have our Souls saved, without we entirely hold this Faith, being the Catholick Faith, which St. Athanasius saith, unless a Man hold entirely, he cannot be saved. Now here again is more in the Conclusion, than in the Premises ; and so the Inference fails. For say there was a Time, in which the Catholick and the Roman Faith were one ; and such a Time there was, when the Roman Faith was Catholick and Famous through the World, Rom. 1. Yet it doth not follow, since the † Council of Trent hath added a new Creed, that this Roman Faith is now the Catholick : For it hath added extranea, things without the Foundation, disputable, if not false Conclusions to the Faith. So that now a Man may believe the whole and entire Catholick Faith, even as St. Athanasius requires, and yet justly refuse for Dross a great Part of that which is now || the Roman Faith. And Athanasius himself, as if he meant to arm the Catholick Faith against all corrupting Additions, hath, in the beginning of his \* Creed, these Words, This is the Catholick Faith ; This, and no other : This and no other, then here follows. And again, at the end of his Creed, † This is the Catholick Faith, || This, and no more than is here delivered, (always presupposing the Apostles Creed, as Athanasius did) and this is the largest of all Creeds. So that if A.C. would wipe his Eyes from the Mist which rises about Tiber, he might see how our Souls may be saved, believing the Catholick Faith, and that entire, without the Addition of Roman Leaven. But if he cannot, or, I doubt, will not see it ; 'tis enough that by God's Grace we see it. And therefore once more I leave him, and his, to look to their own Souls.*

\* § 35. Num. 1.  
 & § 38. Num. 10.

Rom. 1. 8.

† Concil. Trident. Bulla Pii 4. super forma Juramenti professionis Fidei ad finem. Conc. Trident.

|| And this is so much the more remarkable, if it be true which Thomas hath. S. Athanasium non composuisse hanc Manifestationem Fidei, per modum Symboli, sed per modum Doctrinæ, &c. Et deinde Authoritate summi Pontificis receptam esse, ut quasi Regula fidei habeatur. Thom. 2. 2æ. q. 1. A. 10. ad 3. Symbolo Apostolorum addita sunt duo alia, scilicet Symbolum Nicænum, & S. Athanasii, ad majorem Fidei Explanationem. Biel. in 3 Sent. D. 25. q. unica. A. 1. D.

\* S. Athanas. in Symb.

† And yet the Council of Trent having added twelve new Articles, says thus of them also : Hec est vera Catholica Fides, extra quam nemo salvus esse potest, &c. Bulla Pii 4. super forma Juramenti professionis Fidei. In fine Concil. Trident.

|| Integram Fidei Veritatem, ejus Doctrinam breviter continet. Tho. 2. 2æ. q. 1. A. 10. ad 3.

NUM. 12:  
 A. C. p. 70.

After this A. C. is busie in unfolding the Meaning of this great Father of the Church, St. Athanasius. And he tells us, That he says in his Creed, that without doubt every Man shall perish, that holds not the Catholick Faith entire (that is, saith A. C. in every Point of it) and irviolate (that is, in the right Sense) and for the true formal Reason of Divine Revelation, sufficiently applied to our Understanding by the Infallible Authority of the Catholick Church, proposing to us by her Pastors this Revelation. Well, we shall not differ much from A. C. in expounding the Meaning of St. Athanasius ; yet some few things I shall here observe. And first, I agree, that he which hopes for Salvation, must believe the Catholick

*tholick Faith whole and entire* in every Point. Next, I agree, that he must likewise hold it *inviolable*, if to believe it in the right Sense, be to hold it *inviolable*. But by A.C's leave, the Believing of the *Creed* in the right Sense, is comprehended in the first Branch, *The Keeping of it whole and entire*. For no Man can properly be said to believe the *Whole Creed*, that believes not the *Whole Sense*, as well as the *Letter* of it, and as *entirely*. But *Thirdly*, For the Word *Inviolable*, 'tis indeed used by him that translated *Athanasius*: But the *Father's* own Words, following the Common Edition, are, That he that will be saved, must keep the *Faith* ὅλην καὶ ἀμωμον. Now ὅλην, is the sound and entire Faith. And it cannot be a *sound Faith*, unless the *Sense* be as *whole* and *entire*, as the *Letter* of the *Creed*. And ἀμωμον is compounded of the Privative Particle (ἀ) and μωμον, which is Reproach, or Infamy. So that ἀμωμον signifies the Holding of the entire Faith in such Holiness of Life and Conversation, as is without all Infamy and Reproach. That is, as our *English* renders that *Creed* exceeding well: *Which Faith, unless a Man do keep whole and \* undefiled*, even with such a Life as *Momus* himself shall not be able to carp at. So *Athanasius* (who, certainly, was passing able to express himself in his own Language) in the beginning of that his *Creed*, requires, That we keep it *entire*, without Diminution; and *undefiled*, without Blame: And at the end, that we believe it *faithfully*, without Wavering. But [*Inviolable*] is the mistaken Word of the old *Interpreter*, and with no great Knowledge made use of by A.C. And then *Fourthly*, Though this be true *Divinity*, That he which hopes for Salvation, must believe the *Whole Creed*, and in the *Right Sense* too (if he be able to comprehend it) yet I take the *true and first Meaning* of *inviolable* (could *Athanasius* his Word ἀμωμον have signified so) not to be the holding of the *true Sense*, but not to offer *Violence*, or a *forced Sense* or *Meaning* upon the *Creed*; which every Man doth not, that yet believes it not in a true Sense. For not to believe the *true Sense* of the *Creed*, is one thing: But 'tis quite another, to force *wrong Sense* upon it. *Fifthly*, A Reason would be given also, why A.C. is so earnest for the *whole Faith*, and bauks the Word which goes with it; which is, *holy*, or *undefiled*. For *Athanasius* doth alike exclude from Salvation those which keep not the *Catholick Faith holy*, as well as these which keep it not *whole*. I doubt, this was to spare many of his † *holy Fathers*, † §.35. Num. 6. the *Popes*, who were as far as any (the very lewdest among Men, without Exception) from keeping the *Catholick Faith holy*. *Sixthly*, I agree to the next part of his Exposition, That a Man that will be saved, must believe the *whole Creed*, for the *true formal Reason* of *Divine Revelation*. For upon the Truth of God, thus revealed by Himself, lies the *Infallible Certainty* of the *Christian Faith*. But I do not grant, that this is within the Compass of *St. Athanasius* his Word ἀμωμον, nor of the Word *Inviolable*. But  
in

\* Sic Ecclesia dicitur ἀμωμον, Eph. 5.27 & in veteri Glossario, Immaculatus, ἀμωμον.



*A. C. p. 70.* in that respect, tis a meer Strain of *A. C.* And then *Lastly*, though the whole *Catholick Church* be sufficient in applying this to us, and our *Belief*, not our *Understanding*, which *A. C.* is at again ; yet *Infallible* She is not, in the Proposal of this *Revelation* to us by every of her *Pastors* ; some whereof amongst you, as well as others, neglect, or forget, at least, to feed *Christ's Sheep*, as *Christ* and his *Church* hath fed them.

*NUM. 13.*  
*A. C. p. 70.* But now that *A. C.* hath taught us (as you see) the Meaning of *St. Athanasius* ; in the next place he tells us, *That if we did believe any one Article, we (finding the same formal Reason in all, and applied sufficiently by the same Means to all) would easily believe all.* Why surely we do not believe any one *Article* only, but all the *Articles* of the *Christian Faith* : And we believe them for the same *formal Reason* in all ; namely, *Because they are revealed from and by God*, and sufficiently applied in his Word, and by his Churches Ministrations. But so long as they do not believe all in this sort (saith *A. C.*) Look you ; He tells us, we do not believe all, when we profess we do. Is this Man become as God, that he can better tell what we believe, than we our selves ? Surely we do believe all, and in that sort too : Though I believe, were *St. Athanasius* himself alive again, and a plain Man should come to him, and tell him, he believed his *Creed* in all and every Particular ; he would admit him for a good *Catholick Christian*, though he were not able to express to him the *Formal Reason* of that his *Belief*. Tea but (saith *A. C.*) while they will, as all *Hereticks* do, make Choice of what they will, and what they will not believe, without relying upon the *Infallible Authority* of the *Catholick Church*, they cannot have that one *Saving Faith* in any one *Article*. Why, but whatsoever *Hereticks* do, we are not such, nor do we so. For they which believe all the *Articles* (as once again I tell you, we do) make no Choice : And we do rely upon the *Infallible Authority* of the *Word of God*, and the whole *Catholick Church* : And therefore we both can have, and have that one *Saving Faith*, which believes all the *Articles* entirely, though we cannot believe, that any particular Church is infallible.

*NUM. 14.*  
*A. C. p. 71.* And yet again, *A. C.* will not thus be satisfied, but on he goes, and adds, *That although we believe the same Truth, which other good Catholicks do in some Articles, yet not believing them for the same Formal Reason of Divine Revelation, sufficiently applied by Infallible Church-Authority, &c. we cannot be said to have one and the same Infallible, and Divine Faith, which other good Catholick Christians have, who believe the Articles for this Formal Reason, sufficiently made known unto them, not by their own Fancy, nor the Fallible Authority of Humane Deductions, but by the Infallible Authority of the Church of God.* If *A. C.* will still say the same thing, I must still give the same Answer.

swer. *First*, he confesses, we believe the same Truth in *some Articles* (I pray mark his Phrase) the same Truth in some Articles, with *other good Catholick Christians*. So far his Pen hath told Truth against his Will: For he doth not (I wot well) intend to call us *Catholicks*; and yet his Pen, being truer than himself, hath let it fall. For the Word (*other*) cannot be so used as here it is, but that we, as well as they, must be good *Catholicks*: For he that shall say, The old *Romans* were valiant, as well as *other Men*, supposes the *Romans* to be valiant Men: And he that shall say, The *Protestants* believe some Articles, as well as *other good Catholicks*, must, in Propriety of Speech, suppose them to be good *Catholicks*. *Secondly*, As we do believe those *some Articles*, so do we believe them, and all other *Articles of Faith*, for the same Formal Reason, and so applied, as but just \* before I have expressed. Nor do we believe any one *Article of Faith* by our own Fancy, or by *Fallible Authority* of Humane Deductions; but, next to the *Infallible Authority* of God's Word, we are guided by his *Church*. But then *A. C.* steps into a *Conclusion*, whither we cannot follow him: For he says, *That the Article to be believed, must be sufficiently made known unto us, by the Infallible Authority of the Church of God; that is, of Men infallibly assisted by the Spirit of God, as all lawfully called, continued, and confirmed General Councils are assisted.* That the † *whole Church of God* is infallibly assisted by the Spirit of God, † § 21. Num. 3. so that it cannot, by any Error, fall away totally from *Christ, the Foundation*, I make no doubt: For if it could, the Gates of Hell had prevailed against it; which, our Saviour assures me, *St. Matth. 16.* they shall never be able to do. But that all *General Councils*, be they never so lawfully called, continued, and confirmed, have *Infallible Assistance*, I utterly deny. 'Tis true, that a General Council *de post facto*, after it is ended, and admitted by the whole Church, is then *Infallible*; for it cannot err in that which it hath already clearly and truly determined without Error. But that a General Council *à parte ante*, when it first sits down, and continues to deliberate, may truly be said to be *Infallible* in all its *After-Determinations*, whatsoever they shall be, I utterly deny. And it may be, it was not without Cunning, that *A. C.* shuffled these Words together, *Called, Continued, and Confirmed*: For be it never so lawfully called, and continued, it may err: But after 'tis confirmed, that is, admitted by the whole Church, then being found true, it is also *Infallible*; that is, it deceives no Man. For so all Truth is, and is to us, when 'tis once known to be Truth. But then, many times that Truth, which, being known, is necessary and infallible, was before, both *contingent* and *fallible* in the way of proving it, and to us. And so here, a General Council is a most probable, but yet a *fallible* Way of inducing Truth, though the Truth

*Truth once induced, may be (after 'tis found) necessary and Infallible: And so likewise the very Council it self, for that Particular, in which it hath concluded Truth. But A. C. must both speak and mean of a Council set down to deliberate, or else he says nothing.*

NUM. 15.  
A. C. p. 71.

Now hence A. C. gathers, *That though every thing defined to be a Divine Truth, in General Councils, is not absolutely necessary to be expressly known, and actually believed (as some other Truths are) by all sorts; yet no Man may (after Knowledge that they are thus defined) doubt deliberately, much less obstinately deny the Truth of any thing so defined.* Well, in this Collection of A. C. first, we have this granted, That every thing defined in General Councils is not absolutely necessary to be expressly known, and actually believed by all sorts of Men. And this no Protestant, that I know, denies. Secondly, It is affirmed, that after Knowledge, that these Truths are thus defined, no Man may doubt deliberately, much less obstinately deny any of them. Truly, *Obstinately* (as the Word is now in common use) carries a Fault along with it: And it ought to be far from the Temper of a Christian, to be obstinate against the Definitions of a General Council. But that he may not, upon very probable Grounds, in an humble and peaceable manner, deliberately doubt; yea, and upon Demonstrative Grounds, constantly deny even such Definitions; yet submitting himself, and his Grounds to the Church, in that, or another Council, is that which was never, till now, imposed upon Believers. For 'tis one thing for a Man deliberately to doubt, and modestly to propose his Doubt for Satisfaction, which was ever lawful, and is many times necessary: And quite another thing

\* § 32. Num. 5. for a Man, upon the Pride of his own Judgment, \* to refuse External Obedience to the Council; which to do, was never lawful, nor can ever stand with any Government: For there is all the Reason in the World, the Council should be heard for it self, as well as any such Recusant whatsoever; and that before a Judge as good as it self at least. And to what end did † St. Augustine say,

† S. Aug. L. 2.  
de Bapt. cont.  
Donat. cap. 3.  
Ipsaque plenam  
ria, sepe prio-  
ra à postero-  
ribus emenda-  
ri.

*That one General Council might be amended by another, the Former by the Latter, if Men might neither deny, nor so much as deliberately doubt of any of these Truths defined in a General Council? And A. C. should have done well to have named but one Ancient Father of the Primitive Church, that ever affirmed this.*

\* § 21. Num. 5.

\* For the Assistance which God gives to the whole Church in general, is but in things simply necessary to Eternal Salvation: Therefore more than this cannot be given to a General Council; no, nor so much. But then, if a General Council shall forget it self, and take upon it to define Things not absolutely necessary to be expressly known, or actually believed (which are the things which A. C. here speaks of:) In these, as neither General Council, nor the whole Church have Infallible Assistance; so have Christians

Christians liberty modestly and peaceably, and upon just grounds, both deliberately to doubt, and constantly to deny such the Councils Definitions. For instance, the Council of Florence first defined Purgatory to be believed as a Divine Truth, and matter of Faith (\* if that Council had Consented enough so to define it.) This was afterwards deliberately doubted of by the Protestants; after this as constantly denied, then confirmed by the † Council of Trent, and an Anathema set upon the head of every man that denies it. And yet scarce any Father within the first three hundred years ever thought of it.

\* I know the Greeks subscribed that Council. Sed in illo Concilio Græca Ecclesia diu resistit. Pet. Mart. Loc. com. classe tertia, c. 9. Nu. 13. Et in ultimâ Sessione istius Concilii Græci dixerunt se sine Autoritate totius Ecclesiæ Orientalis Questionem aliam tractare non posse præter illam de processione Spiritus Sancti. Postea verò, consentiente Imperatore, tractarunt de aliis, &c. Florent.

Con. Sess. ult. apud Nicolinum. To. 4. p. 894, &c. This favours of some art to bring in the Greeks. Howsoever this shews enough against Bellarmine, That all the Greeks did not constantly teach Purgatory, as he affirms, L. 1. de purgat. c. 11. §. De tertio modo.

† Concil. Trid. Sess. 25, § in Bullâ Pri 4. super formâ Juramenti professionis Fidei.

I know \* Bellarmine affirms it boldly, That all the Fathers, both Greek and Latine, did constantly teach Purgatory from the very Apostles times. And where he brings his Proofs out of the Fathers for this point, he divides them into two Ranks. † In the first, he reckons them which affirm Prayer for the dead, as if that must necessarily infer Purgatory. Whereas most certain it is, that the Ancients had, and gave other Reasons of Prayer for the dead, then freeing them out of any Purgatory. And this is very Learnedly, and at large set down, by the now Learned \* Primate of Armagh. But then in the second, he says, there are <sup>b</sup> most manifest places in the Fathers, in which they affirm Purgatory. And he names there no fewer than two and twenty of the Fathers. A great Jury certainly, did they give their Verdict with him. But first, within the three hundred years after Christ, he names none but Tertullian, Cyprian, and Origen. And <sup>c</sup> Tertullian speaks expressly of Hell, not of Purgatory. <sup>d</sup> S. Cyprian of a Purging to Amendment, which cannot be after this Life. As for <sup>e</sup> Origen, he, I think, indeed was the first Founder of Purgatory; But of such an one, as I believe Bellarmine dares not affirm. For he thought there was no Punishment after this life, but Purgatory; and that not only the most impious men, but even the Devils themselves should be saved, after they had suffered and been Purged enough. Which is directly contrary to the Word of God expounded by his <sup>f</sup> Church. In the fourth and fifth (the great and Learned Ages of the Church) he names more, as <sup>g</sup> S. Ambrose. But S. Ambr. says, That some shall be saved, quasi per ignem, as it were by fire, leaving it as doubtful, what was meant by that Fire, as the Place it self doth, whence it is taken. <sup>h</sup> 1 Cor. 3. <sup>i</sup> Hierome indeed names Purging by fire; But 'tis not very plain, that he means it after this life. And howsoever, this is most plain, That S. Hierome is at Credimus, we believe eternal

NUM. 16.  
\* Omnes veteres Græci & Latini ab ipso tempore Apostolorum constanter docuerunt Purgatorium esse, Bel. L. 1. de Pur. c. 11. § De tertio modo.  
† Bel. Lib. 1. de Pur. c. 6. §. 1. a Jaco. Usher Armachan. In his answer to the Jesuits Challenge, c. 7. p. 194.  
<sup>b</sup> Sunt aperti sima Loca in S. Patribus, ubi asserunt Purgatorium. Bel. L. 1. de Pur. c. 6. § Deinde sunt c. Tert. L. de A. ni. c. 17. Infer. d Cyp. L. 4. Ep. 2. Emendari igne.  
<sup>c</sup> Origen. L. 1. de app. c. 6. S. Hieron. in Jonæ 3.  
Bellar. L. 1. de Pur. c. 2. §. Porro non. S. Aug. L. 21. Civ. Dei, c. 17. Aug. L. 21. Civ. Dei, c. 17. S. Amb. in Psal. 36. 14. b 1 Cor. 3. 15. i S. Hieron. n 66. Isat. sine Puni-



*Punishment*; but he goes no further than *Arbitramur*, we think there is a *Purging*. So with him it was *Arbitrary*; and therefore sure no *Matter of Faith* then. And again \* he saith, That some Christians may be saved, *post penas*, after some punishments indured, but he neither tells us Where, nor When. † S. Basil names indeed *Purgatory-fire*; but he relates as uncertainly, to that in 1 Cor. 3. as S. Ambrose doth. As for ‖ Paulinus, he speaks for *Prayer for the dead*, but not a word of *Purgatory*. And the Place in \* S. Gregory Nazianzen is far from a manifest Place. For he speaks there of *Baptism by fire*; which is no † usual phrase to signify *Purgatory*. But yet say that here he doth, there's a τὸν, a *Fortassis*, a *peradventure* in the words, which Bellarmine cunningly leaves out. And if it be a *Peradventure* ye shall then be Baptized with fire; why then 'tis at a *peradventure* too, that ye shall not. Now such Casual stuff as this; *peradventure* you shall, and *peradventure* you shall not, is no expression for things, which are valued to be *de fide*, and to be believed as *Matters of Faith*. Bellarmine goes on with ‖ Lactantius, but with no better success. For he says indeed, That some men *perstrigentur igne*, shall be sharply touched by fire. But he speaks of such, *quorum peccata prævaluerunt*, whose sins have prevailed. And they in Bellarmine's Doctrine are for *Hell*, not *Purgatory*. As for \* S. Hilary, he will not come home neither. 'Tis true, he speaks of a *Fire* too, and one that must be endured; but he tells us, 'tis a punishment *expiandæ à Peccatis animæ*, to purge the soul from sins. Now this will not serve Bellarmine's turn. For they of Rome teach, That the sins are forgiven here, and that the Temporal Punishment only remains to be satisfied in *Purgatory*. And what need is there then of purging of sins? Lest there should not be Fathers enough, he reckons in ‖ Boetius too. But he, though not long before a *Convert*, yet was so well seen in this Point, that he goes no farther then *Puto*, I think that after death some souls are exercised *purgatoriâ clementiâ*, with a *Purgative Clemency*. But *Puto*, I think 'tis so, is no expression for *Matter of Faith*. The two pregnant Authorities which seem to come home, are those of Gregory Nyssen, and Theodoret. But for \* Theodoret in *Scholiis Græcis* (which is the Place Bellarmine quotes) I can find no such Thing: And manifest it is, Bellarmine † himself took it but upon trust. And for ‖ S. Gregory Nyssen, 'tis true, some places in him seem plain. But then they are made so doubtful by other Places in him, that I dare not say simply and roundly, what his Judgment was. For he says, *Men must be purged from Perturbations, either by Prayers, and Philosophy, or the study of Wisdom, or by the furnace of Purgatory-fire after this life.* And again, *That*

\* S. Hiero. L. 4. cont. Pelag. ult. media. medium.  
† S. Basil in Isai. 9.

‖ Paulin. Ep. 1.

\* Greg. Naz. Orat. 39. fine  
† I think the first that ever used that phrase, *Baptism by fire*, was Origen. And he used it for Martyrdom, as clearly appears by a passage of his in Euseb. L. 6. Hist. c. 4. Edit. Græc. Lat. Colloniæ Allob. 1612.  
‖ Lact. L. 7. c. 21.

\* S. Hilary in Ps. 118. v. 20.

‖ Boetius. L. 4. Prof. 4.

\* Theod. in 1 Cor. 3.

† Bellarm. L. 1. de Purgato. c. 5. § Ex Græcis habemus.  
‖ S. Greg. Nyss. Orat. de Mortuis. p. 1066. Edit. Paris. 1615. Tom. 2. Διὰ θεωρητικῆς τε καὶ φιλοσοφίας ἐκκαθαρισθεῖς ἢ καὶ τῆν, &c. Τὸν ἡμμεχθέντα τῇ πυρὶ ῥύπον, &c. ibid. p. 1067. Ἐν τῷ καθαρῶσι πνεύ ἀποκαθάρων, &c. idid. p. 1068.

That a Man cannot be Partaker ~~Secondly~~ of the Divine Nature, unless the Purging Fire do take away the Stains that are in his Soul. And again, That after this Life, a Purgatory-Fire takes away the Blots, and Propensity to Evil. And I deny not, divers other like Places are in him. But first, This is quite another thing from the Roman Purgatory. For St. Gregory tells us here, that the Purgatory he means, purges Perturbations, and Stains, and Blots, and Propensity to Evil: Whereas the Purgatory which Rome now teaches, purges not Sin, \* but is only Satisfactory by way of Punishment for Sins already forgiven, but for which, Satisfaction was not made before their Death. Secondly, S. Gregory Nyssen himself seems not obscurely to relate to some other Fire: \* For he says expressly, That the Soul is to be punished, till the Vitiosity of it be consumed, Purgatorio igne; so the Translation renders it; but in the Original it is τὰ ἀνομιμῶν πυρὶ, that is, in a Fire that sleeps not; which, for ought appears, may be understood of a Fire that is Eternal; whereas the Fire assigned to Purgatory shall cease. Besides, St. Gregory says plainly; The Soul cannot suffer by Fire, but in the Body; and the Body cannot be with it, till the Resurrection. Therefore † he must needs speak of a Fire after the Resurrection; which must be either the Fire of the General Conflagration, or Hell: Purgatory he cannot mean; where, according to the Romish Tenet, the Soul suffers without the Body. The truth is, divers of the Ancients, especially Greeks, which were a little too much acquainted with Plato's School, || philosophized, and disputed upon this, and some other Points, with much Obscurity, and as little Certainty. So upon the whole Matter, in the fourth and fifth hundred Year, you see here's none that constantly and perspicuously affirm it. And as for St. Augustine, he (a) said, and (b) unsaid it; and (c) at the last left it doubtful; which, had it then been received as a Point of Faith, he durst not have done. Indeed then, in St. Gregory the Great's Time, in the beginning of the sixth Age, Purgatory was grown to some Perfection. For (d) St. Gregory himself is at Scio (twas but at Puto a little before) I know that some shall be expiated in Purgatory Flames. And therefore I will easily give Bellarmine all that follow: For after this time Purgatory was found too warm a Business, to be suffered to cool again. And in the After Ages, more were frightened, than led by Proof, into the Belief of it.

Now by this we see also, that it could not be a Tradition; for NUM. 17. then we might have traced it by the Smoak to the Apostles Times. Indeed Bellarmine would have it such a Tradition: For he tells us

\* Item definimus, si verè penitentes in Dei charitate decesserint, antequam dignis penitentiae fructibus de commissis & Omissis satisfecerint, penitus Purgatorii post mortem purgari, Concil. Floren. circa prin. per Bin. Edit. Colon. 1618.

\* S. Greg. Nyss. de Animâ & Resur. Tom. 2. p. 658.

† S. Greg. Orat. 3. de Resurrect. Christi.

|| Non expedit philosophari aliis, &c. Orig. L. 6. contr. Celsum.

(a) Constat Animas purgari post hanc vitam, S. August. Lib. 21. Civit. Dei, c. 24. vide.

(b) Justorum flagella non incipiunt post mortem, sed desinunt. Et Anima mox in Paradisum, &c. S. Aug. cont. Faustinum, c. 15. Et duo tantum loca esse, &c. S. Aug. Serm. 19. de Verb. Apost. c. 15. Et L. 21. de Civ. Dei, c. 16. sine, Negat, nisi sit Ignis ille in Consummatione sæculi.

(c) Quæri potest, &c. S. Aug. in Enchirid. c. 69. Forsitan verum est, &c. S. Aug. L. 21. de Civit. Dei, c. 26. Quid S. Paulus senserit, 1 Cor. 3. de Igne illo, malo intelligentiores, & doctiores audire, S. Aug. L. de Fide & Oper. c. 16.

(d) S. Greg. in Psal. 3. Penitentialem princ.

\* *Quod Univerſa tenet Eccleſia, nec Concilii inſtitution, ſed ſemper retentum eſt, non niſi Authoritate Apoſtolica traditum reſtiſſimè creditur.* S. Aug. L. 4. de B. pr. cont. Donat. c. 24. Nec ad Summos Pontifices referri poteſt. Addit Meich. Canus, L. 3. de Locis, c. 4. prin.

† Non invenimus initium hujus dogmatis, ſed omnes veteres Græci & Latini, &c. Bellarm. L. 1. de Purg. c. 11. S. De tertio modo. || L. 1. de Purg. c. 6.

\* § 38. Nu. 16.

† Bellarm. L. 1. de Purgat. c. 3. & 4.

|| De tertio modo perſpicuum eſt. &c. Bellarm. L. 1. de Purg. c. 11. S. Tertio ex Verbo, &c. & S. De tertio modo, &c.

\* Omnes veteres Græci & Latini, &c. Bellarm. L. 1. de Purgat. c. 11. S. De tertio modo.

† De Purgatorio in Antiquis Scriptoribus poſitiſſimè Græcis ſerè nulla mentio eſt. Quà de cauſa uſque in hodiernum diem Purgatorium non eſt à Græcis creditum. Alphoſus à Caſtro, Lib. 8. adverſ. Hæreſ. Verbo Indulgentia.

out of \* St. Auguſtine, That that is rightly believed to be delivered by Apoſtolical Authority, which the whole Church holds, and hath ever held, and yet is not inſtituted by any Council. And he adds, That Purgatory is ſuch a Tradition, ſo conſtantly held in the whole Church,

Greek, and Latin : And † that we do not find any Beginning of this Belief. Where I ſhall take the Boldneſs to obſerve theſe three things. Firſt, That the Doctrine of Purgatory was not held ever in the whole Catholick Church of Chriſt. And this appears by the Proofs of || Bellarmine himſelf produced, and I have \* before examined. For there 'tis manifeſt, that ſcarce two Fathers directly affirm the Belief of Purgatory, for full ſix hundred Tears after Chriſt. Therefore Purgatory is no Matter of Faith, nor to be believed, as deſcending from Apoſtolical Authority, by St. Auguſtine's Rule. Secondly, That we can find a Beginning of this Doctrine, and a Beginner too; namely, Origen. And neither Bellarmine, nor any other, is able to ſhew any one Father of the Church, that ſaid it before him. Therefore Purgatory is not to be believed as a Doctrine delivered by Apoſtolical Authority, by Bellarmine's own Rule; for it hath a Beginning. Thirdly, I obſerve too, that Bellarmine cannot well tell where to lay the Foundation of Purgatory, that it may be ſafe: For firſt, He labours to found it upon Scripture. To that end † he brings no fewer than ten places out of the Old Teſtament, and nine out of the New, to prove it: And yet, fearing leſt theſe places be ſtrained (as indeed they are) and ſo too weak to be laid under ſuch a vaſt Pile of Building, as Purgatory is ||, he flies to Unwritten Tradition. And by this Word of God unwritten, he ſays 'tis manifeſt, that the Doctrine of Purgatory was delivered by the Apoſtles. Sure, if nineteen Places of Scripture cannot prove it, I would by loth to fly to Tradition. And if Recourſe to Tradition be neceſſary, then certainly thoſe Places of Scripture made not the Proof they were brought for. And once more, How can Bellarmine ſay here, That we find not the Beginning, hujus dogmatis, of this Article; when he had ſaid before, that he had found it in the nineteen Places of Scripture? For if, in theſe Places, he could not find the Beginning of the Doctrine of Purgatory, he is falſe while he ſays he did. And if he did find it there, then he is falſe here, in ſaying, we find no Beginning of it. And for all his Brags of \* Omnes Veteres, All the Ancient Greek and Latin do conſtantly teach Purgatory; yet † Alphoſus à Caſtro deals honeſtly and plainly, and tells us, That the Mention of Purgatory in Ancient Writers is ſerè nulla, almoſt none at all; eſpecially in the Greeks.

And

And he adds, *That hereupon Purgatory is not believed by the Grecians to this very Day.* And what now, I pray, after all this, may I not so much as *deliberately doubt* of this, because 'tis now defined? And but now, in a manner? And thus? No sure. So *A. C.* tells you. Doubt? No. For when you had fooled the *Arch-bishop of Spalato* back to *Rome*, there you either made him say, or said for him; || (for in Print it is, and under his Name) That since 'tis now defined by the *Church*, a Man is as much bound to believe there is a *Purgatory*, as that *there is a Trinity of Persons* in the Godhead. How far comes this short of Blasphemy, to make the *Trinity*, and *Purgatory*, things alike, and equally Credible?

|| Purgatorium nullum esse, est manifesta Heresis, &c. M. Anton. de Dominis sui Reditus ex Anglia Consi-

lium exponit. Paris. 1623. p. 17. Merita, Indulgentiæ, & reliqua, quæ superius ut in Ecclesia definita, commemoravi, sunt omnes Articuli Fundamentales, quia non minus nitiuntur Revelationi quam priora de Trinitate. Ibid. p. 32. And so much *A. C.* himself says of all Points, in which, in the Doctrine of the Faith, Protestants differ from them, *In his Relation of the first Conference*, p. 28.

Yea, but *A. C.* will give you a Reason, why no Man may *deliberately doubt*, much less deny any thing that is defined by a *General Council*. And his Reason is, *Because every such Doubt, and Denial, is a Breach from the one Saving Faith.* This is a very good Reason, if it be true. But how appears it to be true? How? Why, *It takes away (saith A. C.) Infallible Credit from the Church; and so the Divine Revelation not being sufficiently applied, it cannot, according to the ordinary Course of God's Providence, breed Infallible Belief in us.* Why but *deliberately to doubt, and constantly to deny*, upon the Grounds, and in the Manner \* aforesaid, doth not take away *Infallible Credit* from the *whole Church*, but only from the Definition of a *General Council*, some way or other mis-led; and that in things not absolutely necessary to all Men's Salvation; for of such things † *A. C.* here speaks expressly. Now to take away the *Infallible Credit* from some Definitions of *General Councils*, in things not absolutely necessary to Salvation, is no Breach upon the *one Saving Faith* which is necessary, nor upon the Credit of the *Catholick Church* of Christ in things absolutely necessary; for which only it had *Infallible Assistance* promised. So that no Breach being made upon the Faith, nor no Credit, which ever it had, being taken from the Church, the *Divine Revelation* may be, and is as sufficiently applied as ever it was; and in the ordinary Course of God's Providence, may breed as *Infallible Belief* in things necessary to Salvation, as ever it did.

NUM. 18.

A. C. p. 71.

A. C. p. 71.

\* § 38. Num. 5.

† Though every Thing defined to be a Divine Truth in General Councils is not absolutely necessary to be expressly known, and actually believed by all sorts, &c. *A. C.* p. 71.

But *A. C.* will prove his Reason before given, and therefore he asks out of *St. Paul*, *Rom. 10. How shall Men believe, unless they hear? How shall they hear without a Preacher? And how shall they preach (to wit, Infally) unless they be sent; that is, from God, and infally assisted by his Spirit?* Here's that which I have twice at least spoken to already; namely, That *A. C.* by this will make every *Priest* in the *Church of Rome* that hath Learning enough to preach;

NUM. 19.

A. C. p. 71.  
Rom. 10. 14, 15.



preach, and dissents not from that Church, an *Infallible Preacher*; which no *Father of the Primitive Church* did ever assume to himself, nor the *Church* give him: And yet the *Fathers of the Primitive Church* were sent, and from God; were assisted, and by God; and did sufficiently propose to Men the *Divine Revelation*,

\* *Alios (ab Authoribus Canonica Scripturae) ita lege, ut qualibet sanctitate doctrinaque praevalcant, non ideo rerum putem, quod ipsi ita senserunt, vel scripserunt. Thom. p. 1. q. 1. Art. 8. ad 2. Ex S. Aug. Epist. 19. Mihi non credas, nisi Demonstrationem accipias ex sacris Literis. S. Cyril. Hierosol. Cat.*

and did by it beget and breed up Faith, saving Faith, in the Souls of Men; though \* no one among them, since the *Apostles*, was an *Infallible Preacher*. And *A. C.* should have done very well here to have made it manifest, that this Scripture, *How shall they preach* (to wit, infallibly) is so interpreted by *Union, Consent of Fathers, and Definitions of Councils*,

† *A. C. p. 70.* as he † bragged before, that they use to interpret Scripture: For I do not find, *How shall they preach* (to wit, || Infallibly) to be the *Comment* of any one of the *Fathers*, or any other approved *Author*; and let him shew it if he can.

|| *Verba haec Apostoli non possunt intelligi de Fide infusa, illa enim immediate à Deo creata est, & non est ex auditu ut haec. Apertissime colligitur ex Biel in 3. Sent. D. 23. q. 2. A. 2. Conc. 1. Ergo Fides acquisita necessaria est. Ibid. Sed præter Acquisitam, Infusa etiam requiritur, & non solum propter Intentionem Actus, sed etiam propter Assensum & Certitudinem. Quia non potest esse firmus Assensus à Fide acquisita. Quia per eam nullus credi, alicui, nisi quem scit posse falli & fallere, licet credat eum non Velle fallere. Scotus in 3. Sent. D. 23. q. unica. Therefore, in the Judgment of your own School, your Preachers can both deceive, and be deceived; and therefore certainly, are not Infallible. And M. Canus very expressly makes this but an Introduction to Infallible Faith: Primum ergo id statuo juxta Communem Legem aliqua exteriora & humana incitamenta necessaria esse, quibus ad Evangelii fidem inducamur. Quomodo enim credent ei, quem non audierunt, &c. Canus L. 2. de Locis, c. 8. § Primum ergo. Et iterum. Si Fides infusa ita Fidei acquisitioni niteretur, tanquam suo Fundamento; ipsum Fundamentum Fidei nostrae non esset Divina, sed Humana Veritas. Ibid. § Cui & tertium. Therefore surely *A. C.* abuses this place of the *Apostle* very boldly.*

NUM. 20. After this (for I see the good Man is troubled, and forward and backward he goes) he falls immediately upon this Question:

*A. C. p. 71.* If a whole General Council, defining what is Divine Truth, be not believed to be sent and assisted by God's Spirit, and consequently of Infallible Credit; what Man in the World can be said to be of Infallible Credit? Well, First, *A. C.* hath very ill luck in fitting his Conclusion to his Premises, and his Consequent to his Antecedent: And so 'tis here with him. For a General Council may be assisted by God's Spirit, and in a great measure too, and in a greater than any private Man, not inspired, and yet not consequently be of Infallible Credit: For all Assistance of God's Spirit reaches not up to Infallibility. I hope the *Ancient Bishops*, and *Fathers of the Primitive Church*, were assisted by God's Spirit, and in a plentiful measure too, and yet *A. C.* himself will not say, they were *Infallible*. And Secondly, For the Question it self; If a General Council be not, what Man in the World can be said to be of Infallible Credit? Truly, I'll make you a ready Answer: No Man. Not the Pope himself? No: Let God and his Word be true, and every Man a Lyar, Rom. 3. For so, more or less, every Man will be found to be. And this is neither

Rom. 3. 4.

neither damage to the Church, nor wrong to the person of any.

But then *A. C.* asks a shrewder Question than this. *If such* NUM. 21.  
*a Council lawfully called, continued and confirmed, may err in de-* A. C. p. 71.  
*fining any one Divine Truth, how can we be Infallibly certain of*  
*any other Truth defined by it? For if it may err in one, why not* S. 10. N. 15.  
*in another, and another, and so in all?* 'Tis most true, if such a  
 Council may err in one, it may in another, and another, and so  
 in all of like nature: I say in all of like nature. And *A. C.* may  
 remember he expressed himself a little before, to speak of the A. C. p. 71.  
*Defining of such Divine Truths, as are not absolutely necessary to be*  
*expressly known, and actually believed of all sorts of men.* Now  
 there is, there can be no necessity of an *Infallible* certainty in  
 the whole Catholick Church, and much less in a General Council,  
 of things not \* *absolutely necessary* in themselves. For *Christ* \* S. 21. N. 3.  
 did not intend to leave an *Infallible* certainty in his Church to  
 satisfy either Contentious, or Curious, or Presumptuous Spirits.  
 And therefore in things not *Fundamental*, not *Necessary*, 'tis no  
 matter if Councils err in one, and another, and a third; the  
 whole Church having power and means enough to see, that no  
 Council err in *Necessary* things, and this is certainty enough for  
 the Church to have, or for *Christians* to expect; especially since  
 the *Foundation* is so strongly and so plainly laid down in *Scripture*  
 and the *Creed*, that a modest man might justly wonder, why any  
 man should run to any later Council, at least for any *Infallible*  
*Certainty*

Yet *A. C.* hath more questions to ask; and his next is, *How* NUM. 27.  
*we can (according to the ordinary Course) be Infallibly assured* A. C. p. 72.  
*that it errs in one, and not in another, when it equally by one*  
*and the same Authority defines both to be Divine Truth?* *A. C.*  
 taking here upon him to defend *M. Fisher* the Jesuit, could not  
 but see what I had formerly written concerning this difficult  
 Question about General Councils. And to all that (being large)  
 he replied little or nothing. Now when he thinks that may be  
 forgotten, or as if he did not at all lye in his way, he here turns  
*Questionist*, to disturb that business, and indeed the Church, as  
 much as he can. But to this Question also I answer again, If  
 any General Council do now err, either it errs in things *abs-*  
*olutely necessary to Salvation*, or in things *not necessary*. If it  
 err in things *Necessary*, we can be infallibly assured by the *Script-*  
*ure*, the *Creeds*, the four first Councils, and the whole Church,  
 where it errs in one, and not in another. If it be in *non ne-*  
*cessariis*, in things not necessary, 'tis not requisite that we should  
 have for them an infallible Assurance. As for that which *sal-*  
*lows*, it is notoriously both *cunning*, and *false*. 'Tis *false* to  
 suppose that a general Council, defining two things for Divine  
 Truths, and erring in one, but not erring in another, doth de-

fine both equally by one, and the same Authority. And 'tis cunning, because these words (*by the same Authority*) are equivocal, and must be distinguished, that the Truth, which A. C. would hide, may appear. Thus then, suppose a *General Council*, erring in one point, and not in another, it doth define both and equally by the same delegated Authority, which that Council hath received from the Catholick Church. But it doth not define both, and much less equally, by the same Authority of the Scripture, (which must be the Councils Rule, as well as private mens) no, nor by the same Authority of the whole Catholick Church (who did not intentionally give them equal power to define Truth, and Error for Truth.) And I hope A. C. dares not say the Scripture (according to which all Councils, that will uphold Divine Truth, must Determine) doth equally give either ground or power to define Error and Truth.

Nu M. 23.  
A. C. p. 72.

To his former Questions A. C. adds, *That if we leave this to be examined by any private man, this examination not being Infallible, had need to be examined by another, and this by another without end, or ever coming to Infallible certainty, necessarily required in that one Faith which is necessary to Salvation, and to that peace and unity which ought to be in the Church.* Will this inculcating the same thing never be left? I told the Jesuit \* before, that I give no way to any private man to be Judge of a *General Council*: And there also I shewed the way how an erring Council might be rectified, and the peace of the Church either preserved or restored, without lifting any private spirit above a Council, and without this process in *Infinitum* (which A. C. so much urges, and which is so much declined in all † Sciences.) For as the understanding of a man must always have somewhat to rest upon, so must his Faith. But a || private man, first for his own satisfaction, and after for the Churches, if he have just cause, may consider of, and

\* § 32. N. 5. §.  
33. Confid. 7.  
Num. 4.

† Arist. 1. Post.  
Tex. 6. § 4.  
Metaph. T. 14.  
§ 38. Nu. 15.

\* Hic non loquimur de Decisione, seu Determinatione Doctrinali, qua ad unumquemque virum peritum spectare dignoscitur; sed de Autoritativa & Judiciali, &c. Ia. Almain. L. de Autor. Eccles. c. 10. prin.

† § 38. Nu. 1. of that (as I expressed † before) a most infallible certainty we have already in the Scripture, the Creeds, and the four first General Councils, to which for things Necessary and Fundamental in the Faith, we need no assistance from other General Councils.

And some of your || own, very honest and very Learned, were of the same Opinion, with me. And for the peace and unity of

|| Sunt qui nescio quâ ducti ratione sentiunt non esse opus Generali Concilio (De Constantiensis loquitur) dicentes, omnia bene à Patribus nostris Ordinata ac Constituta, modo ab omnibus legitime & fideliter servarentur. Fatemur equidem id ipsum esse verissimum. Tamen cum nihil ferè servetur, &c. Pet. de Aliaco. L. de Reformat. Eccles. sine. So that after Councils are rather to Decree for Observance, than to make any new Determinations of the Faith.

the

the Church in *things absolutely necessary*, we have the same infallible Direction that we have for *Faith*. But in *Things not necessary* (though they be *Divine Truths* also) if about them, Christian Men do differ, 'tis no more than they have done, more or less, in all Ages of the Church: And they may differ, and yet preserve the \* *One necessary Faith*, and † *Charity* too, entire, if they be so well minded. I confess, it were heartily to be wished, that in these things also, Men might be all of one Mind, and one Judgment; to which the Apostle exhorts, || 1 Cor. i. But this cannot be hoped for, till the Church be *Triumphant* over all Humane Frailties, which here hang thick and close about her: The Want both of *Unity* and *Peace* proceeding too often, even where *Religion* is pretended, from *Men*, and their *Humours*, rather than from *Things*, and *Errors* to be found in them.

\* Non omnis Error in his quæ fides sunt, est aut Infidelitas, aut Hæresis. Holkot. in 1 Sent. q. 1. ad 4. R.  
† Scimus quoddam quod semel imbibierint nolle depungere, nec

propositum suum facile mutare, sed salvo inter Collegas pacis & concordia vinculo, quadam propria quæ apud se semel sint usurpata, retinere. Quia in re nec nos vim cuiquam facimus, aut legem damus, &c. S. Cypr. L. 2. Epist. 1. Concordia quæ est Charitatis effectus, est unio Voluntatum, non Opinionum, Thom. 2. 2æ. q. 37. Art. 1. c. Dissensio de Minimis, & de Opinionibus repugnat quidem paci perfectæ, in qua plenè veritas cognoscitur, & omnis appetitus complebitur. Non tamen repugnat paci imperfectæ, qualis habetur in via. Thom. 2. 2æ. q. 29. Art. 3. ad 2.

|| 1 Cor. i. 10. Phil. 2. 2.

And so A. C. tells me, *That it is not therefore* (as I would persuade) *the Fault of Councils Definitions, but the Pride of such as will prefer, and not submit their private Judgments, that lost, and continues the Loss of Peace and Unity of the Church, and the Want of Certainty in that One aforesaid Soul-saving Faith.* Once again, I am bold to tell A. C. there is no Want of Certainty, most infallible Certainty of *that One Soul-saving Faith*. And if, for other Opinions; which flutter about it, there be a *Difference*, a *dangerous Difference*, as at this day there is; yet necessary it is not, that therefore, or for prevention thereof, there should be such a *Certainty*, an *Infallible Certainty*, in these things. For he understood himself well, that said, *Oportet esse Hæreses*, 1 Cor. i. i. There must, there will be *Heresies*. And wheresoever that *Necessity* lies, 'tis out of doubt enough to prove, that *Christ* never left such an *Infallible Assurance*, as is able to prevent them; or such a *Mastering Power* in his Church, as is able to over-awe them; but they come with their *Oportet* about them, and they rise and spring in all Ages very strangely. But in particular, for that which first caused, and now continues, the Loss of *Unity* in the Church of *Christ*; as I make no doubt, but that the *Pride* of Men is one Cause, so yet can I not think, that *Pride* is the *adequate*, and *sole Cause* thereof. But in part *Pride* caused it, and *Pride* on all sides: *Pride* in some that would not at first, nor will not since, submit their *Private Judgments*, where, with good Conscience, they may, and ought. And *Pride* in others, that would not first, nor will not yet, menid manifest, great, and dangerous Errors; which, with all good Conscience, they ought to do. But 'tis not *Pride*, not to submit to

NUM. 24.  
A. C. p. 72.

1 Cor. 11. 19.



known and gross Errors: And the Definitions of some Councils (perhaps the *Lateran*, *Constance*, and *Trent*) have been greater, and more urgent Causes of Breach of *Unity*, than the *Pride* of Men hath been; which yet I shall never excuse, where-e'er it is.

NUM. 23.

A. C. p. 72.

*How far this one Soul-saving Faith extends*, A.C. tells me, I have confessed it not a Work for my Pen: But, he says, it is to be learned from that One, Holy, Catholick, Apostolick, always Visible, and Infal-  
lible Roman Church; of which the Lady, once doubting, is now fully satisfied, &c. Indeed (though A.C. sets this down with some Scorn,

\* § 38. Num. 1.

which I can easily pass over) 'tis true, that thus \* I said: There is a Latitude in Faith, especially in reference to different Mens Sal-  
vation: But to set a Bound to this, and strictly to define it; Just thus far you must believe in every Particular; or incur Damnation,

† § 38. Num. 8.

is no Work for my Pen. Thus I said, and thus I say still. For though  
and a large one too, when you come to consider, not the Founda-  
tion common to all, but Things necessary to many particular Mens  
Salvation: For to whomsoever God hath given more, of him shall

|| S. Luc. 12. 48. Unicuique secundum proportionem suam, secundum differen-  
tiam Scientiæ vel Ignorantiæ, &c. Et postea. Extenditur doctrina hæc, non solum ad Donum Scientiæ, &c. Cajetan. in S. Luk. 12. Ecce quomo-  
do Scientia aggravat Culpam. Unde Gregorius. &c. Gottan. in S. Luc. 12. Therefore many things may be neces-  
sary for a Knowing Man's Salvation, which are not so for a poor Ignorant Soul. Si quis de Antecessoribus no-  
stris vel ignorantèr, vel simpliciter non hoc observavit, & tenuit, quod nos Dominus facere exemplo & ma-  
gisterio suo docuit, potest simpliciter ejus de Indulgentiâ Domini Venia con-  
cedi, Nobis verò non poterit ignosci, qui nunc à Domino admoniti & instru-  
ti sumus. S. Cypr. L. 2. Epist. 3.

\* §. 38. Num. 1.

† Articuli Fidei sunt sicut Principia per se nota. Et sicut quadam eorum in aliis implicite continentur, ita om-  
nes Articuli implicite continentur in aliquibus primis Creditibus, &c. Se-  
cundum illud ad Heb. 11. Thô. 2. 24. q. 1. Art. 10. c. In absoluta nobis &  
facili est eternitas: Jesum suscitatum à mortuis per Deum credere, & ipsum esse Dominum confiteri, &c. S. Hillar. Lib. 10. de Trin. ad finem.

|| S. Matth. 22. 37.

\* Heb. 11. 6.

† Act. 4. 12.

NUM. 26.

But since this is no Work for my Pen, it seems A.C. will not

† And yet before, in this Conference, & upad A.C. p. 42. the Jesuits say, 'tis a Work † for his  
whom he defends, hath said it expressly, That all those are Fundamental, which are necessary to Salvation.

BUT

But

But he \* tells us, 'Tis to be learned of the One, Holy, Catho-<sup>A. C. p. 72.</sup>  
lick, Apostolick, always Visible, and Infalible Roman Church.

'Titles enough given to the Roman Church; And I wish she  
deserv'd them all, for then we should have peace. But 'tis  
far otherwise. One she is, as a particular Church, but not The  
One. Holy she would be counted; but the world may see, if it  
will not blind it self, of what value Holiness is in that Court  
and Country. Catholick she is not, in any sense of the word; for

she is not the † Universal  
and so not Catholick in ex-  
tent. Nor is she found in

Doctrine, and in things  
which come near upon  
the Foundation too; so not  
|| Catholick in Belief. Nor is  
she the Prime Mother-  
Church of Christianity;  
\* Jerusalem was that;  
and so not Catholick as  
a Fountain, or Original,  
or as the Head, or Root  
of the Catholick.

† Romana Ecclesia particularis. Bellar. L. 4. de Rom. Pont. c. 4 § 1.  
Catholica autem est illa quæ diffusa est per universam Orbem. S.  
Cyril. Hierosol. Catech. 18.

|| Catholica enim dicitur Ecclesia illa quæ universaliter docet sine ullo  
defectu, vel differentiâ dogmatum. S. Cyril Hierosol. Catech. 18. Unde  
Augustinus subscripsit se Episcopum Catholicæ Ecclesiæ Hipponire-  
gensis, L. 1. de Actis cum Felice Manichæo. 20. Epist. c. 1. Et Catho-  
lica Alexandrinorum. Soz. L. 1. Hist. 9. Et L. 2 c. 3. and so every parti-  
cular Church is or may be called Catholick, and that truly, so long as  
it teaches Catholick Doctrine. In which sense the Particular Romani  
Church was called Catholick, so long as it taught all and only those  
things to be de Fide, which the Catholick Church it self maintain'd.  
But now Rome doth not so.

\* Supra § 35. Num. 9. Other Churches beside the Roman are called  
Matres, and Originæles Ecclesiæ, as in Tertul. de præscript. advers. Hæ-  
reses. c. 21. Et Ecclesia Hierosolymitana quæ aliarum omnium Mater.  
† ἡ ἡ ἐκκλησία, Sc. Theodoret L. 5. Hist. Eccl. c. 9. ex Libello Synodi-  
co à Concil. Constantinopol. 2. transmissæ ad Concilium sub Damaso  
tum Romæ coactum. Et Constantinopolitana Ecclesia dicitur omnium

aliarum Caput. Cod. L. 1. Tit. 2. Leg. 24. That is, not simply of all Churches, but of all in that Patri-  
archate. And so Rome is the Head of all in the Roman Patriarchate.

And because many Romanists object here (though A. C. doth  
it not) that S. Cyprian called the † Roman Church, the Root and  
Matrix of the Catholick Church of Christ? I hope I shall have  
leave to explain that difficult place also. First then, S. Cyprian  
names not Rome. That stands only in the Margin, and was pla-  
ced there as his particular Judgment led || him that set out S. Cy-  
prian. Secondly, the true Story of that Epistle, and that which  
led S. Cyprian into this Expression, was this. Cornelius then cho-  
sen Pope, expostulates with S. Cyprian, That his Letters to Rome  
were directed only to the Clergy there, and not to Him; and  
takes it ill, as if S. Cyprian had thereby seem'd to disapprove his  
Election. S. Cyprian replies, That by reason of the Schism  
mov'd then by Novatian, it was uncertain in Africk which of  
the Two had the more Canonical Right to the See of Rome;  
and that therefore he nam'd him not: But yet that during this  
uncertainty, he exhorted all that sail'd thither, ut Ecclesiæ Ca-  
tholicæ Radicem & Matricem agnoscerent & tenerent; That in  
all their carriage they should acknowledge, and so hold them-  
selves unto the Unity of the Catholick Church, which is the Root  
and Matrix of it, and the only way to avoid participation in  
the Schism. And that this must be S. Cyprian's meaning, I shall  
thus prove. First, because, This could not be his meaning or

NUM. 27.

† Et Ecclesiæ  
Catholicæ ra-  
dicem & Ma-  
tricem agnos-  
cerent & tene-  
rent. S. Cyp. L.  
4. Epist. 8.

|| Edit. Basili-  
ens. 1530. And  
Simonea also  
applies this  
speech of S. Cy-  
prian to Rome  
Tit. 24. § 17.  
And so also  
Pamelius  
upon S. Cypri-  
an. But they  
wrong him.

Intention, *That the See of Rome was the Root or Matrix of the Catholick Church.* For if he had told them so, he had left them in as great, or greater difficulty, than he found them. For there was then an *Open* and an *Apparent Schism* in the *Church of Rome*, *Two Bishops, Cornelius and Novatian; Two Congregations*, which respectively attended and observed them. So that a perplexed Question must needs have divided their thoughts, which of these *Two* had been that *Root and Matrix* of the *Catholick Church*. Therefore had *S. Cyprian* meant to pronounce *Rome the Root and Matrix* of the *Catholick Church*, he would never have done it at such a time, when *Rome* it self was in *Schism*. Whereas in the other sense, the *Council* is good and plain; Namely, that they should hold themselves to the *Unity and Communion of the Catholick Church*, which is the *Root* of it. And then necessarily they were to suspend their *Communion* there, till they saw how the *Catholick Church* did incline, to approve, or disapprove the *Election* of the one, or the Other. And thus *S. Cyprian* frees himself to *Cornelius* from the very least *Touch of Schism*. Secondly, Because *this sense* comes home to \* *Baronius*. For he affirms that *S. Cyprian* and his Colleagues the *African Bishops* did *Communione suspendere*, suspend their *Communion*, until they heard by *Caldonius & Fortunatus*, whose the undoubted Right was. So it seems *S. Cyprian* gave that *Council* to these *Travellers*, which himself followed. For if *Rome*, during the *Schism*, and in so great uncertainty, had yet been *Radix Ecclesiæ Catholicæ*, *Root of the Catholick Church of Christ*, I would fain know, how *S. Cyprian*, so great and famous an Assertor of the *Churches Unity*, durst once so much as think of *suspending Communion with her*. Thirdly, Because *this sense* will be plain also by other *Passages* out of other *Epistles* of *S. Cyprian*. For writing to *Jubaianus* an *African Bishop* against the *Novatians*, who then infested those parts, and durst *Rebaptize* *Catholick Christians*, he saith thus: † *But we who hold the head and Root of One Church, do know for certain, and believe, that nothing of this is lawful out of the Catholick Church; And that of Baptism, which is but One, we are the Head, where he himself was at first Baptized, when he held the Ground and Verity of Divine Unity.* Now I conceive 'tis all one, or at least as *Argumentative* to all purposes, to be *Caput* or *Radix Baptismatis*, *Head or Root of Baptism*, as *Head or Root of the Church*. For there's but *One Baptism*, as well as but *One Church*, and that is the entrance into this. And *S. Cyprian* affirms and includes himself, *Nos esse Caput*, that we are the *Head of Baptism*. Where yet (I pray observe it) he cannot by *Nos*, *We*, mean his own *Person* (though if he did, he were the more *Opposite to Rome*) much less can he mean the *Roman Church*, as it is a *Particular*, and stands separate from others. For then how could he say, *Nos esse Caput* that

\* Baron. *Anal.* 254. Num. 64. where he cites this Epistle.

† Nos autem qui Ecclesiæ Unius Caput & Radicem tenemus, pro certo scimus, & credimus, nihil extra Ecclesiam licere, & Baptismatis quod est unum Caput nos esse ubi & ipse baptizatus prius fuerat, quando Divine Unitatis & Rationem & veritatem tenebat. *S. Cyprianus ad Jubaianum. Epist. 73. Edit. Pamel.*



that we are the Head: therefore he must needs mean the *Unity* and *Society of the Church Catholick*, which the *Novatians* had then left, and whereof he and his Church were still Members. Besides, most manifest it is, that he calls that Church *Caput Baptismatis* the Head of Baptism, where *Novatian* was Baptized; (they are his own words) and probable it is that was *Rome*, because that Schismatick was a *Roman Priest*. And yet for all this *S. Cyprian* says, *Nos esse Caput Baptismatis*, that we are the Head of Baptism, though he were at *Carthage*. By which it is plain, That as *Caput* is parallel to *Radix*, and *Matrix*: So also that by *Caput*, the head of Baptism, he includes together with *Rome* all the other members of the *Church Universal*. Again, *S. Cyprian* writes to *Cornelius* and censures the Schismatical Carriage of the *Novatians* at *Rome*. And tells him farther, that he had sent *Caldonius* and *Fortunatus* to labour Peace in that Church, that so they might be reduced to, and composed in the *Unity of the Catholick Church*. But because the *Obstinate*, and inflexible *Pertinacy* of the other Party had not only refused *Radix & Matris sinum*, the Bosom of their Mother and Embracings of their Root, but the Schism increasing and growing raw to the worse, hath set up a Bishop to it self, &c. Where 'tis observable, and I think plain, That *S. Cyprian* employed his Legats not to bring the *Catholick Church* to the communion of *Rome*, but *Rome* to the *Catholick Church*. Or to bring the *Novatians* not only to communicate with *Cornelius*, but with the *Church Universal*, which was therefore *Head* and *Root* in *S. Cyprian's* judgment, even to *Rome* it self, as well as to all other, *Great*, *Ancient*, or even *Apostolical Churches*. And this is yet more plain by the sequel. For when those his Legats had labour'd to bring those Schismaticks to the *Unity of the Catholick Church*, yet he complains their Labour was lost. And why? Why? because *recusabant Radicis & Matris sinum*, they refused the Bosom of the Root, and the Mother. Therefore it must needs be, that in *S. Cyprian's* sense, these two *Unitas Catholica Ecclesie*, the *Unity of the Catholick Church*, and *Radix*, or *Matricis Sinus*, or *Complexus*, the Bosom, or Embracing of the Root, or the Mother, are all one. And then *Radix* and *Matrix* are not words by which he expresses the *Roman See*, in particular, but he denotes by them the *Unity of the Church Catholick*. Fourthly, Because † *Tertullian* seems to me to agree in the same sense. For faith he, *these so many and great Churches founded by the Apostles*, taken all of them together, are that *One Church from the Apostles out of which are All*. So all are *First*, and all *Apostolick*, while they all allow and prove *Unitam Unitatem*, *One Unity*. Nor can any possi-

\* Elaborarent  
ut ad Catholice  
Ecclesie unitatem  
corporis membra  
componerent, &  
Christiana Charitatis  
vinculum copularent.  
Sed quoniam diversa  
partis obstinata &  
inflexibilis pertinacia non  
eantur Radicis &  
Matris sinum atque  
complexum recusavit,  
sed etiam gliscente  
& in pejus recrudescente  
discordia, Episcopus  
sibi copum constituit.  
S. Cypri. L. 2. Epist. 10.

† Tot ac tanta Ecclesie, Una est illa ab Apostolis prima, ex qua Omnes. Sic omnes prima, & omnes Apostolica, dum unum omnes probant Unitatem, Tert. de pres. advers. Har. c. 20. Porro unam esse primam Apostolicam; ex qua reliqua. Hanc nulli loco affigit B. Rhenanus Annot. in Argumento, Tert. de prescript. &c. Nulli loco. Therefore not at Rome. But these words [Hanc nulli loco affigit] deleatur, says the Spanish Inquisition upon Rhenanus, printed at Madrid An. 1584.

bly



bly understand this of any Particular Church, but *subordinately*.

\*Greg. Nazian. says, the Church of Cæsarea was *Mater* prope omnium Ecclesiarum. Epist. 18. †Pamelius in Ter-tul. de præscript. advers. Heres. c. 21. Nu. 129.

As S. Gregory Nazianzen says the Church of Cæsarea was \* *Mater*, the Mother of almost all Churches; which must needs be understood of some Neighbouring Churches, not of the whole Catholick Church. And where † Pamelius speaks of Original and Mother-Churches, he names six, and others, and Rome in the last place. Therefore certainly no Particular Church can be the Root or Matrix of the Catholick: But she is rooted in her own Unity, down from the Apostles, and no where else *extra Deum*. And this is farther manifest by the Irreligious Act of the Emperor Adrian. For he intending to root out the Faith of Christ, took this course. He Consecrated *Simulachrum Jovis*, the Image of Jupiter in the very place where Christ suffer'd, and prophaned *Bethlehem* with the Temple of Adonis. || To this end, that the Root, as it were, and the Foundation of the Church might be taken away, if in these places Idols might be worshipped, in which Christ himself was born, and suffered, &c.

¶ Ut quasi Radix & Fundamentum Ecclesie tolleretur, si in illis locis Idola colerentur in quibus Christus natus est, &c. S. Paulinus Epist. 11. ad Severum.

By which it is most evident, That either Jerusalem was the Root of the Catholick Church, if any Particular Church were so; Or rather, that Adrian was deceived, (as being an Heathen he well might) in that he thought the Universal Church had any particular or Local Root of its Being: Or that he could destroy it all by laying it waste in any one place whatsoever. And S. Augustine I think is full for this, That the Catholick Church must have a Catholick Root or Matrix too. For \* he tells us, That all Heresies whatsoever went out de illâ, out of the Catholick Church. For de illâ there can be out of no other. For all Heresies did not go out of any one Particular Church. He goes on. They were cut off de Vite, from this Catholick Vine still, as unprofitable Branches; Ipsa autem, but this Catholick Church remains in Radice suâ, in its own Root, in its own Vine, in its own Charity, which must needs be as ample, and as Catholick as it self. Or else, were it any Particular, All Heretical Branches could not be cut off from

\*Hereses omnes de illa exierunt tanquam sarmen-ta inutilia de Vite præcisâ: Ipsa autem manet in Radice suâ, &c. S. Aug. de Symb. ad Catechumen. L. 1. c. 6.

† Pars Donati non considerat se præcisam esse à Radice Orientalium Ecclesiarum, &c. S. Aug. Ep. 170. prin.

one Root. And S. Augustine says again, † That the Donatists did not consider that they were cut off from the Root of the Eastern Churches. Where you see again, 'tis still but One Root of many Churches: And that if any man will have a Particular Root of the Catholick Church, he must have it in the East, not in the West at Rome. And now lastly, besides this out of S. Cyprian to prove his own meaning, (and sure he is the best Interpreter of himself) and other assisting Proofs, 'tis most evident, That in the prime and principal sense, the Catholick Church, and her Unity, is the Head, Root, or Matrix of Rome, and all other Particular Churches; and not Rome, or any other Particular, the Head, Root, or Matrix of it. For there is a double Root of the Church, as there is of all things else: That is, *Radix Essentiæ*; the Root, Head, or Matrix of its Essence. And this is the prime sense. For Essence and Being is first in all things.

And

And then there is a *Radix Existentiæ*, the Root of its Existence, and Formal Being, which always pre-supposes Being: And is therefore a *Senseless Principal*. Now, to apply this. The Catholick, or Universal Church is, and must needs be the Root of *Essence* and *Being* to *Rome*, and all other Particulars. And this is the *Principal Root, Head, or Matrix*, that gives *Being*. And *Rome*, but with all other Particular Churches, and no more than other *Patriarchal Churches*, was and is *Radix Existentiæ*, the Root of the Churches Existence. And this agrees with that known and received Rule in Art.; That *Universals give Essence to their Particulars, and Particulars supply their Universals with Existence*. For as *Socrates*, and every Particular Man borrow their *Essence* from the *Species* and *Definition* of a Man, which is *Universal*; but this *Universal Nature* and *Being* of Man hath no *Actual Existence*, but in *Socrates*, and all other Particular Men; so the Church of *Rome*, and every other particular Church in the World, receive their very *Essence* and *Being* of a Church, from the *Definition* of the *Catholick Universal Church of Christ*: But this *Universal Nature* and *Being* of the Church hath no *Actual Existence*, but in *Rome*, and all other *Particular Churches*, and equal Existence in all her Particulars. And should all the Particular Churches in the World fall away from Christ, save only *One* (which God forbid;) yet the *Nature, Essence, and Being* of the *Universal Church*, would both *Exist* and *Subsist* in that one Particular. Out of all which, to me most clear it is, That for the Churches *Being*, the *Catholick Church*, and that in *Unity* (for *Ens & Unum*, *Being*, and *Being One*, are *Convertible*) is *Radix*, the *Root, Head, Matrix, Fountain, or Original* (call it what you will) of *Rome*, and all other *Particular Churches*. But *Rome* is no more than other Churches, the *Root, or Matrix* of the *Catholick Church's Existence*, or *Place* of her *Actual Residence*. And this I say for her *Existence* only, not the *Purity* or *Form* of her *Existence*, which is here not considered. But if the *Catholick* She be not, nor the *Root* of the *Catholick Church*, yet *Apostolick* I hope

She is. Indeed *Apostolick* She is, as being the See \* of *One*, and he a *Prime Apostle*: But then not *Apostolick*, as the Church is called in the *Creed*, from all the *Apostles*; no, nor the † *Only Apo-*

\* Not as *Bel-larmine* would have it, with a *Hinc dicitur Apostolica*,

quia in eâ Successio Episcoporum ab Apostolis deducta est usque ad nos. *Bellar. L. 4. de notis Eccl. c. 8. §. 1.* For by this Reason, neither *Jerusalem*, nor *Antioch* were, in their Times, *Apostolick Churches*; because Succession of Bishops hath not succeeded in them to this day. De Collegis agebatur qui possent. *Ec. Judicio Apostolicarum Ecclesiarum causam suam integram reservare, S. Aug. Epist. 162. Jo. de Turrecrem. enumerat sex Verbi hujus significationes. Quarum prima est. Apostolica dicitur quia in Apostolis, &c. ista est. Hæc enim insigne quasi fundamentum Ecclesiæ, &c. Jo. de Turrecrem. L. 1. Summa, c. 18. Et quia Originem sumpsit ab Apostolis, &c. Ibid. Ubi dicit etiam S. Pater appposuisse hanc Vocem [Apostolicam] in Symbolo suo, supra Symbolum Apostolorum, ibid.*

† Ecclesiæ Apostolicæ, in Synagorum, & relique ab Apostolis fundatæ. *Tertul. de præscrip. advers. Heret. c. 32. Perquirere Ecclesiæ Apostolicæ, &c. Claudi Corinthum, Philippus, Thessalonicenses, Ephesum, Romanum, ibid. c. 32. Et Patellius enumerat Hierosolymitanam, Antiochenam, Corinthiam, Philippensem, Ephesinam, Romanam. Patell. ibid. c. 21. Num. 129. And it may be observed, that so long ago Tertullian, and so lately Patellius should reckon *Rome* last. Quia & alia Ecclesiæ quæ ab his Apostolicæ iam depurantur, ut Joboles Ecclesiarum Apostolicarum, &c. *Tertul. ibid. c. 20.**

*stolick:*

*solick : Visible*, I may not deny, God hath hitherto preserved Her, but for a better End, doubtless, than they turn it to : But *Infallible* She was never. Yet if that Lady did as the *Jesuit*, in his Close, avows, or others will rest satisfied with it, who can help it ? Sure, none but God. And by *A. C.*'s leave, this (which I said, is no Work for my Pen) cannot be learned ; no, not of the *One, Holy, Catholick, and Apostolick Church*, much less of the *Roman*. For though the *Foundation* be one and the same, and sufficiently known by *Scripture* and the *Creeds*, yet for the *Building* upon the *Foundation*, the *Adding* to it, the *Detracting* from it, the *Joyning* other things with it, the *Grating* upon it ; each of these may be *damnable* to some, and not to others, according to the *Knowledg, Wisdom, Means of Information*, which some have, and others want ; and according to the *Ignorance, Simplicity, and Want of Information*, which some others have, and cannot help ; and according to the *Negligence, Contempt, Wilfulness, and Malice, with Obstinacy*, which some have, against the known Truth : And all, or some of these, in different degrees, in every particular Man ; and that in the whole *Latitude of Mankind*, from the most Wise and Learned in the School of Christ, to the simplest Idiot, that hath been so happy, as to be initiated into the Faith, by *Baptism*. Now the Church hath not this Knowledge of all Particulars, *Men, and Conditions* ; nor can She apply the *Conditions* to the *Men* ; and therefore cannot teach just how far every Man must believe, as it relates to the *Possibility, or Impossibility* of his Salvation in every Particular. And that which the Church cannot teach, Men cannot learn of her. She can teach the *Foundation*, and Men were happy if they would learn it, and the Church more happy, would She teach nothing but that, as necessary to *Salvation* ; for certainly, nothing but that is Necessary. Now then, whereas, after all this, the *Jesuit* tells us, that

F. *Upon this, and the precedent Conferences, the Lady rested, in Judgment fully satisfied (as she told a confident Friend) of the Truth of the Roman Church's Faith. Yet, upon Frailty, and Fear to offend the King, she yielded to go to Church : For which she was after very sorry, as some of her Friends can testify.*

§. 39.  
NUM. 1.

B. This is all Personal. And how that *Honourable Lady* was then settled in Conscience, how in Judgment, I know not. This, I think, is made clear enough, That that which you said in this, and the precedent Conferences, could settle neither, unless in some that were settled, or settling before. As little do I know what she told any confident Friend, of her approving the *Roman Cause* ; no more whether it were Frailty, or Fear, or other Motive



Motive that made her yield to go to Church, nor how sorry she was for it, nor who can testify that Sorrow. This I am sure of, If she repent, and God forgive her other Sins, she will more easily be able to answer for her *Coming to Church*, than for her *Leaving of the Church of England*, and following the Superstitions and Errors, which the *Roman Church* hath added, in Point of *Faith*, and the *Worship* of God. For the *Lady* was then living, when I answered thus.

Now whereas I said, the *Lady* would far more easily be able to answer for her *Coming to Church*, than for her *Leaving the Church of England*; To this *A.C.* excepts, and says, *That I neither prove, nor can prove, that it is lawful for one (perswaded, especially, as the Lady was) to go to the Protestant Church.* There's a great deal of Cunning, and as much Malice, in this Passage; but I shall easily pluck the *Sting* out of the Tail of this *Wasp*. And *First*, I have proved it already, through this whole Discourse, and therefore can prove it, That the *Church of England* is an *Orthodox Church*: And therefore, with the same Labour it is proved, that Men may lawfully go unto it, and *communicate* with it: For so a Man, not only *may*, but *ought* to do with an *Orthodox Church*. And a *Romanist* may *communicate* with the *Church of England*, without any Offence, in the *Nature of the Thing*, thereby incurred. But if his *Conscience*, through Mis-information, check it, he should do well, in that Case, rather to *inform his Conscience*, than for sake any *Orthodox Church* whatsoever. Secondly, *A.C.* tells me plainly, *That I cannot prove, that a Man so perswaded as the Lady was, may go to the Protestant Church; that is, That a Roman Catholick may not go to the Protestant Church.* Why, I never went about to prove, that a *Roman Catholick*, being and continuing such, might, against his *Conscience*, go to the *Protestant Church*. For these Words (*A Man perswaded as the Lady is*) are *A.C.*'s Words; they are not *mine*. Mine are not simply, that the *Lady* might, or that she might not; but Comparative they are, *That she might more easily answer to God for coming to, than for going from the Church of England.* And that is every way most true. For in this doubtful Time of hers, when, upon my Reasons given, she went again to Church; when yet soon after (as you say, at least) she was sorry for it. I say, at this time she was, in Heart and Resolution, a *Roman Catholick*, or she was not: If she were not, (as it seems by her doubting, she was not then fully resolved) then my Speech is most true, that she might more easily answer to God, for coming to Service in the *Church of England*, than for leaving it: For a *Protestant* she had been, and, for ought I knew, at the end of this Conference, so she was: And then 'twas no Sin in it self, to come to an *Orthodox Church*; nor no Sin against her *Conscience*, she continuing a *Protestant*, for ought which then appeared to me. But if she then were a *Roman Catholick*,



tholick as the Jesuit and A. C. seem confident she was) yet my Speech is true too. For then she might more easily answer to God for coming to the Church of England, which is Orthodox, and leaving the Church of Rome, which is Superstitious, than, by leaving the Church of England, communicate with all the Superstitutions of Rome. Now the cunning and the malignity of A. C. lies in this: He would fain have the World think that I am so Indifferent in Religion, as that I did maintain, the Lady, being conscientiously perswaded of the Truth of the Romish Doctrine, might yet, against both her Conscience, and against open and avowed Profession, come to the Protestant Church.

NUM. 3.

A. C. p. 73.

Nevertheless, in hope his cunning Malice would not be discovered, against this (his own Sense, that is not mine) he brings divers Reasons. As first, 'tis not lawful for one affected as that Lady was; that is, for one that is resolved of the Truth of the Roman Church, to go to the Church of England, there, and in that manner to serve and worship God; Because (saith A. C.) that were to halt on both sides, to serve two Masters, and to dissemble with God and the world. Truly, I say the same thing with him; And that therefore neither may a Protestant, that is resolved in Conscience, that the Profession of the true Faith is in the Church of England, go to the Romish Church, there, and in that manner to serve and worship God. Neither need I give other Answer, because A. C. urges this against his own fiction, not my assertion. Yet since he will so do, I shall give a particular Answer to each of them. And to this first Reason of his, I say thus, That to Believe Religion after one sort, and to practise it after another, and that in the main Points of Worship, the Sacrament and Invocation, is to halt on both sides, to serve two Masters, and to dissemble with God and the world. And other than this I never taught, nor ever said that which might infer the Contrary. But A. C. give me leave to tell you, your fellow Jesuit \* Azorius affirms this in expresse Terms; And what do you think, can he prove it? Nay, not Azorius only, but o-

\* Quinto  
quæritur, An  
ubi Catholici  
una cum He-  
reticis ver-  
santur, lici-  
tum sit Catho-  
lico adire  
Templa ad  
quæ Hæretici  
conveniunt,

eorum interesse Conventibus, &c. Respondeo: Si rei Naturam spectemus, non est per se malum, sed sua natura indifferens, &c. Et postea. Si Princeps hæresi labores, et jubeat subditos Catholicos sub pana Mortis, vel Confiscationis bonorum frequentare Tempia Hæreticorum, quid tum faciendum? Respondeo: si jubeat tantum, ut omnes Mandato suo obediant, licitum est Catholicis facere: Quia præstat solum Obedientiæ officium. Sin jubeat, ut eo Symbolo simul Religionem Hæreticam profiteantur, parere non debent. Quæres iterum, An liceat Catholico obedire, modo publicè asseverat se id efficere, solum ut Principi suo obediat, non ut sectam hæreticam profiteatur? Respondeo: Quidam id licere arbitrantur, ne bona ejus publicentur, vel vita eripiat. Quod sanè probabiliter dici videretur. Azorius  
Inst. Moral. p. 1. L. 8. c. 27. p. 1299. Edit. Paris. 1616. fear

*Fear to offend the King.* Therefore I pray *A. C.* if this be gross Dissimulation both with God and the World, speak to your Fellows to leave perswading or practising of it, and leave Men in the *Profession of Religion*, to be as they seem, or to seem and appear as they are: Let's have no Mask worn here. *A. C.*'s second Reason, why one so perswaded, as that Lady was, might not go to the Protestant Church, is, *Because that were, outwardly to profess* *A. C. p. 73.* a Religion, in Conscience known to be false. To this I answer, First, That if this Reason be true, it concerns all Men, as well as those that be perswaded as the Lady was: For no Man may outwardly profess a Religion, in Conscience known to be false; For with the Heart, Man believeth to Righteousness, and with the Mouth, he confesseth to Salvation, Rom. 10. Now to his own Salvation, no Man can confess a known false Religion. Secondly, If the Religion of the Protestants be, in Conscience, a known false Religion, then the Romanists Religion is so too; for their Religion is the same: Nor do the Church of Rome, and the Protestants, set up a different Religion (for the Christian Religion is the same to both) but they differ in the same Religion: And the Difference is in certain gross Corruptions, to the very endangering of Salvation; which each Side says, the other is guilty of. Thirdly, The Reason given is most untrue; for it may appear, by all the former Discourse, to any Indifferent Reader, that Religion, as it is professed in the Church of England, is nearest, of any Church now in Being, to the Primitive Church; and therefore, not a Religion known to be false. And this I both do, and can prove, were not the Deafness of this Asp upon the Ears of seduced Christians, in Psal. 58. 4. all humane and divided Parties whatsoever.

After these Reasons thus given by him, *A. C.* tells me, That I NUM. 4. neither do, nor can prove any Superstition, or Error, to be in the *A. C. p. 73.* Roman \* Religion. What, None at all? Now truly, I would to \* I would *A. C.* God, from my Heart, this were true, and that the Church of Rome the Roman Per- were so happy, and the whole Catholick Church thereby blessed swasion, as some understanding with Truth and Peace: For I am confident, such Truth as that, Romanists do. would soon, either command Peace, or † confound Peace-Breakers. But is there no Superstition in Adoration of Images? None in Invocation of Saints? None in Adoration of the Sacrament? Is there no Error in breaking Christ's own Institution of the Sacrament, by Giving it but in one Kind? None about Purgatory? About Common Prayer in an Unknown Tongue, none? These, and many more, are in the Roman Religion (if you will needs call it so.) And 'tis no hard Work to prove every of these to be Error, or Superstition, or both. But if *A. C.* think so meanly of me, That though

† For though I spare their Names, yet can I not agree in Judgment with him that says in Print, God be praised for the Disagreement in Religion. Nor in Devotion, with him that prayed in the Pulpit, That God would tear the Rent of Religion wider: But of St. Gregory Nazianzen's Opinion I am. Οὐτὶ ἀπλῶς, &c. Non studeamus paci in detrimentum veræ Doctrinæ—ut faciliatis, & Mansuetudinis famam colligamus.—Et rursum, Pacem colimus legitimè pugnares, &c. Orat. 32.

A. C. p. 73.

this be no hard Work in it self, yet that I (such is my Weakness) cannot prove it, I shall leave him to enjoy that Opinion of me, or whatever else he shall be pleased to entertain; and am far better content with his Opinion of my *Weakness*, than with that which follows of my *Pride*; for he adds, *That I cannot prove any Error or Superstition to be in the Roman Religion, but by presuming, with intollerable Pride, to make my self, or some of my Fellows, to be Judg of Controversies; and by taking Authority to censure all to be Superstition, and Error too, which sutes not with my Fancy, although it be generally held, or practised by the Universal Church: Which (saith he) in St. Augustine's Judgment, is most insolent Madness.* What! not prove any *Superstition*, any *Error* at Rome, but by *Pride*, and that *Intollerable*? Truly, I would to God A. C. saw my Heart, and all the *Pride* that lodges therein. But wherein doth this *Pride* appear, that he censures me so deeply? Why *First*, in this; *That I cannot prove any Error or Superstition to be in the Roman Religion, unless I make my self, or some of my Fellows, Judg of Controversies.* Indeed, if I took this upon me, I were guilty of great *Pride*. But A. C. knows well, that before, in this Conference, which he undertakes to answer, I am so far from making my self, or any of my Fellows, *Judg of Controversies*, that \* *I absolutely make a lawful and free General Council Judg of Controversies, by, and according to the Scriptures.* And this I learned from † *St. Augustine*; with this, *That ever the Scripture is to have the Prerogative above the Council.* Nay, A. C. should remiember here, that || he himself taxes me for giving too much Power to a *General Council*, and binding Men to a *strict Obedience* to it, even in case of *Error*. And therefore sure, most innocent I am of the most intollerable *Pride*, which he is pleased to charge upon me; and he, of all Men, most unfit to charge it. *Secondly*, A. C. will have my *Pride* appear in this, that *I take Authority* to censure all for Error and Superstition, which sutes not with my own Fancy. But how can this possibly be, since I submit my Judgment, in all Humility, to the Scripture, interpreted by the *Primitive Church*; and upon new and necessary Doubts, to the Judgment of a *Lawful and Free General Council*? And this I do from my very Heart, and do abhor, in Matters of Religion, that my own, or any *Private Man's Fancy*, should take any place; and least of all, against things generally held, or practised by the *Universal Church*; which, to oppose in such things, is certainly (as \* *St. Augustine* calls it) *Insolentissimæ insanix*, an Attempt of most insolent Madness. But those things, which the Church of England charges upon the Roman Party, to be Superstitious and Erroneous, are not held, or practised, in, or by the *Universal Church*, generally, either for *Time*, or *Place*. And now I would have A. C. consider, how justly all this may be turned upon himself: For he

\* §. 33.

§. 26. Num. 1.

§. 11.

† *Præponitur**Scriptura, &c.*

S. Aug. L. 2. de

Bapt. cont. Do-

nat. c. 3.

|| §. 32. Num. 5.

A. C. p. 63.

A. C. p. 73.

\* S. Aug. E-

pist. 118. c. 5.



he hath nothing to pretend, that there are not *gross Superstitions* and *Errors* in the *Roman Perswasion*; unless, by *intollerable Pride*, he will make himself and his Party, *Judg of Controversies* (as in effect, he doth; for he will be judged by none but the *Pope*, and a *Council* of his ordering;) or unless he will take *Authority* to free from *Superstition* and *Error*, whatsoever sutes with his *Fancy*, though it be even *Superstition* it self, and run cross to what hath been generally held in the *Catholick Church of Christ*; yea, though to do so, be, in *St. Augustine's Judgment*, *most insolent Madness*. And *A. C.* spake in this most properly, when he called it, *Taking of Authority*: For the *Bishop* and *Church of Rome* have, in this Particular, of *Judging Controversies*, indeed taken that *Authority* to themselves, which neither *Christ*, nor his *Church Catholick*, did ever give them. Here the Conference ended with this Conclusion.

And as I hope God hath given that *Lady Mercy*, so I heartily pray, that he will be pleased to give all of you a *Light of his Truth*, and a *Love* to it, that you may no longer be made *Instruments* of the *Pope's* boundless *Ambition*, and this most unchristian, \* brain-<sup>NUM. 5.</sup> sick Device, *That in all Controversies of the Faith he is Infallible, and that by way of Inspiration and Prophecy, in the Conclusion which he gives.* To the due Consideration of which, and *God's Mercy in Christ*, I leave you. <sup>\* §. 33. Num. 6.</sup>

To this Conclusion of the Conference between me and the *Jesuit*, *A. C.* says not much: But that which he doth say, is either the self-same which he hath said already, or else is quite mistaken in the Business. That which he hath said already, is this; *That in Matters of Faith, we are to submit our Judgments to such* <sup>A. C. p. 73.</sup> *Doctors and Pastors, as by Visible, Continual Succession, without Change, brought the Faith down, from Christ and his Apostles, to these our Days, and shall so carry it to the End of the World. And that this Succession is not found in any other Church, differing in Doctrine from the Roman Church.* Now to this I have given a full Answer \* already, and therefore will not trouble the <sup>\* §. 37. Nu. 3, 4.</sup> Reader with needless and troublesom Repetition. Then he brings certain Places of Scripture, to prove the *Pope's* Infallibility. But to all these Places, I have likewise answered † before; and there-<sup>† §. 25. Num. 5.</sup> fore *A. C.* needed not to repeat them again, as if they had been unanswerable.

One Place of Scripture only *A. C.* had not urged before, either <sup>NUM. 7.</sup> for Proof of this *Continued Visible Succession*, or for the *Pope's* Infallibility: Nor doth *A. C.* distinctly set down, by which of the <sup>A. C. p. 73.</sup> two he will prove it. The Place is \* *Eph. 4. Christ ascending, gave* <sup>\* Ephes. 4. 11.</sup> *some to be Apostles, some Prophets, some Evangelists, some Pastors and Teachers, &c. for the Edification of the Church.* Now if he do mean to prove the *Pope's* Infallibility by this place, in his Pastoral Judgment; truly I do not see how this can possibly be collected



\* Pontificatus Summus discretè positus est ab Apostolo in illis verbis, Ephes. 4. 11. & in illis clarioribus, 1 Cor. 12. 28. Ipse posuit in Ecclesia primum Apostolos, &c. Bellarm. L. 1. de Rom. Pont. c. 1. § Respondeo Pontificatum. And he gives an excellent Reason for it: Si quidem summa potestas Ecclesiastica non solum data est Petro, sed etiam aliis Apostolis. Ibid. So be like, by this Reason, the Apostle doth clearly express the Popedom, because all the rest of the Apostles had as much Ecclesiastical Power, as St. Peter had. But then Bellarmine would save it up with this, That this Power is given Petro, ut Ordinario Pastori cui succederetur, aliis vero tanquam Delegatis, quibus non succederetur. Ibid. But this is meer Begging of the Question, and will never be granted unto him. And in the mean time, we have his absolute Confession for the other; That the Supreme Ecclesiastical Power was not in St. Peter alone, but in all the Apostles.

† Ephes. 4. 13.

A. C. p. 73.

*Christ, and his Apostles, to this Day, and so to the End of the World.* Now here's a piece of Cunning too; *The Faith brought down unchanged*: For if A. C. mean by the Faith, the Creed, and that in Letter; 'tis true, the Church of Rome hath received, and brought down the Faith unchanged, from Christ and his Apostles, to these our Days. But then 'tis apparently false, That no Church, differing from the Roman in Doctrine, hath kept that Faith unchanged; and that by a Visible, and Continued Succession: For the Greek Church differs from the Roman in Doctrine, and yet hath so kept that Faith unchanged. But if he mean by the Faith unchanged, and yet brought down in a continual visible Succession, not only the Creed in Letter, but in Sense too; and not that only, but all the Doctrinal Points about the Faith, which have been determined in all such Councils, as the present Church of Rome al-

\* And so also Bellarmine, *Sexta nota est Conspiratio in Doctrina cum Ecclesia Antiqua*. L. 4. de Notis Eccles. c. 9. § 1.

lows: (\* as most certainly he doth so mean, and 'tis the Controversie between us :) Then 'tis most certain, and most apparent to any understanding Man, that reads Antiquity with an impartial Eye, that a Visible Continual Succession of Doctors and Pastors have not brought down the Faith, in this Sense, from Christ and his Apostles, to these Days of ours, in the Roman Church. And that I might not be thought to say, and not to prove, I give Instance. And with this, that if A. C. or any Jesuit, can prove, That by a Visible Continued Succession, from Christ and his Apostles, to this day, either Transubstantiation in the Eucharist; Or the Eucharist in one Kind; Or Purgatory; Or Worship of Images;

Or

lected thence: \* Christ gave some to be Apostles, for the Edification of his Church: Therefore St. Peter, and all his Successors, are Infallible in their Pastoral Judgment. And if he mean to prove the Continued Visible Succession, which, he saith, is to be found in no Church, but the Roman, there's a little more Shew, but to no more Purpose. A little more Shew: Because it is added, † Vers. 13. That the Apostles and Prophets, &c. shall continue at their Work (and that must needs be by Succession) till we all meet in Unity, and Perfection of Christ; but, to no purpose: For 'tis not said, that they, or their Successors, should continue at this Work, in a Personal, Uninterrupted Succession, in any one Particular Church, Roman, or other. Nor ever will A. C. be able to prove, that such a Succession is necessary in any one particular Place. And if he could, yet his own Words tell us, the Personal Succession is nothing, if the Faith be not brought down, without Change, from

Or the Intention of the Priest of necessity in Baptism; Or the Power of the Pope over a General Council; Or his Infallibility with, or without it; Or his Power to depose Princes; Or the publick Prayers of the Church in an unknown tongue; with divers other Points have been so taught, I, for my part will give the Cause. Besides, for Succession in the general I shall say this. 'Tis a great happiness where it may be had Visible and Continued; and a great Conquest over the Mutability of this present World. But I do not find any one of the Ancient Fathers that makes Local, Personal, Visible, and Continued Succession, a Necessary Sign or Mark of the true Church in any one place. And where \*Vincentius Lirinensis calls for Antiquity, Universality, and Consent, as great Notes of Truth, he hath not one word of Succession. And for that great place in

\* Vin. Lir.  
cont. Har. c. 4.

† Irenæus, where that Ancient Father reckons the Succession of the Bishops of Rome to Eleutherius (who sate in his time) and saith, That this is a most full and ample Proof or Ofsension, Vivificatricem Fidem, that the Living, and Life-giving Faith is from the Apostles to this day conserved and delivered in Truth; and of which place || Bellarmine boasts so much. Most manifest it is in the very same Place, that \* Irenæus stood as much upon the Succession of the Churches then in Asia, and of Smyrna (though that no prime Apostolical Church) where Polycarpus sate Bishop, as of the Succession at Rome. By which it is most manifest, that it is not Personal Succession only, and that tyed to one Place, that the Fathers meant, but they taught, that the Faith was delivered over by Succession in some places or other still to their present time; And so doubtless shall be, till Time be no more. I say, The Faith; But not every Opinion, true or false, that in tract of Time shall cleave to the Faith. And to the Faith it self, and all it's Fundamentals, we can shew as good and full a Succession as you; And we pretend no otherwise to it than you do, save that we take in the Greeks, which you do not. Only we reject your gross Superstitions, to which you can shew no Succession from the Apostles, either at Rome or elsewhere, much less any one uninterrupted. And therefore he might have held his Peace that says, It is evident that the Roman Catholick Church only hath had a Constant and uninterrupted Succession of Pastors, and Doctors, and Tradition of Doctrine from Age to Age. For most evident it is, That the Tradition of Doctrine hath received

† Hæc Ordinatione & Successione ea quæ est ab Apostolis in Ecclesiâ Traditio, & veritatis præconatio pervenit usque ad nos. Et est plenissima hæc Ofsensio, unam & eandem Vivificatricem fidem esse, quæ in Ecclesiâ ab Apostolis usque nunc sit conservata, & tradita in veritate. Iren. L. 3. Advers. Hæc. c. 3.

|| Per hanc Successionem confundi omnes Hæreticos. Bellar. L. 4. de Notis Eccles. c. 8. § 1. There's no such word found in Irenæus, as per hanc Successionem, or Hæc Successione, in the Church of Rome only, which is Bellarmine's Sense: But by Succession in general in other Churches, as well as in Rome.

\* Testimonium his perhibent quæ sunt in Asia Ecclesiæ Omnes, & qui usque adhuc Successerunt Polycarpo. Iren. L. 3. advers. Hæres. c. 3. Constat omnem Doctrinam quæ cum illis Ecclesiis Apostolicis, Matricibus, Originalibus Fidei conspirat, Veritati deputandam. Tertul. de præscript. advers. Hæretic. c. 21. Ecclesiæ posteriores non minus Apostolica deputantur pro consanguinitate Doctrinæ. Ibid. c. 32. Ecclesiæ non in Parietibus consistit, Sc. Ecclesiæ autem illic erat, ubi fides vera erat. S. Hieron. in Psal. 133.

both

† *Antiqua Ecclesia primis quingentis Annis vera Ecclesia fuit, & proinde Apostolicam Doctrinam retinuit, Bel L. 4. de Notis Eccles. c. 9. § 1.*

NUM. 8.

And once more,  
That the Succession

\* *Ad hanc formam provocabuntur ab illis Ecclesiis, quæ licet nullum ex Apostolis, vel Apostolicis Authorem suum proferunt, ut multò posteriores quæ denique quotidie instituuntur, tamen in eadem fide conspirantes, non minus Apostolicæ deputantur pro Confanguinitate Doctrinæ, Tertul. de præscript. c. 32.*

† *Illis Presbyteris obediendum est, qui cum Episcopatus Successione Charisma acceperunt Veritatis, Iren. Lib. 4. cap. 43.*

|| *Successio nec Locorum tantum est, nec personarum, sed etiam vera & sana Doctrina, Stapl. Relect. Controver. 1. q. 4. A. 2. Notab. 1.*

both *Addition* and *Alteration*, since the first five hundred years in which † *Bellarmino* confesses, and B. *Jewel* maintains the Churches Doctrine was *Apostolical*.

before I leave this Point. Most evident it is, which the *Fathers* meant, is not tyed to *Place* or *Person*, but 'tis tyed to the *Verity* of *Doctrine*. For so \* *Tertullian* expressly. *Beside the order of Bishops running down* (in Succession) *from the beginning, there is required Confanguinitas Doctrinæ, that the Doctrine be allyed in blood to that of Christ and his Apostles.* So that if the *Doctrine* be no kin to *Christ*, all the *Succession* become *Strangers*, what nearness soever they pretend. And † *Irenæus* speaks plainer than he. *We are to obey those Presbyters, which together with the Succession of their Bishopricks have received Charisma Veritatis, the gift of Truth.* Now *Stapleton* being pressed hard with these two *Authorities*: first || *Confesses* expressly, *That Succession, as it is a Note of the true Church, is neither a Succession in Place only,*

*nor Person only, but it must be of true and sound Doctrine also.* And had he stayed here, no Man could have said better: But then he saw well he must quit his great *Note* of the *Church-Succession*; That he durst not do. Therefore he begins to cast about how he may answer these *Fathers*; and yet maintain *Succession*. Secondly, therefore he tells us, That that which these *Fathers* say, do nothing weaken *Succession*, but that it shall still be a main *Note* of the *true Church*; and in that sense which he would have it. And his Reason is. \* *Be-*

\* *Quia Doctrina Sana est ab ipsa verâ & legitima Successione indivulsa, Stapl. Ibid.*

† *Nam è Pastore Lupus fieri potest. Stapl. ibid. Notab. 4.*

\* *Vincent. Lir. cont. Har. c. 23. 24.*

*cause sound Doctrine is indivisible from true and Lawful Succession: Where you shall see this great Clerk* (for so he was) *not able to stand to himself, when he hath forsaken Truth.* For 'tis not long after, that he tells us, That the People are led along, and judge the *Doctrine* by the *Pastors*; But when the *Church* comes to examine, she judges the *Pastors* by their *Doctrine*. And this † he says is necessary, *Because a man may become of a Pastor, a Wolf.* Now then let *Stapleton* take his choice. For either a *Pastor* in this Succession cannot become a *Wolf*, and then this Proposition's false; Or else if he can, then *sound Doctrine* is not inseparable from true and *Legitimate Succession*: And then the former Proposition's false, as indeed it is. For that a good *Pastor* may become a *Wolf*, is no news in the Ancient Story of the Church, in which are registered the Change of many \* *Great Men* into *Hiereticks*; I spare their



their Names : And since Judas chang'd from an *Apostle*, to a *Devil*, St. *Joh. 6.* 'tis no wonder to see others change, from *Shepherds*, into *Wolves*. I doubt the Church is not empty of such *Changelings* at this day. Yea, but *Stapleton* will help all this; For he adds, *That suppose the Pastors do forsake true Doctrine, yet Succession shall still be a true Note of the Church; yet not every Succession, but that which is Legitimate and True.* Well : And what is that ? Why, \* *That Succession is lawful, which is of those Pastors, which hold entire the Unity, and the Faith.* Where you may see this *Sampson's Hair* cut off again : For at his Word I'll take him. And if that only be a *Legitimate Succession*, which holds the *Unity*, and the *Faith* entire, then the Succession of *Pastors* in the *Roman Church* is *Illegitimate*; for they have had † more *Schisms* among them, than any other Church : Therefore they have not kept the *Unity* of the Church. And they have brought in gross *Superstition* : Therefore they have not kept the *Faith* entire. Now if *A. C.* have any mind to it, he may do well to help *Stapleton* out of these *Briars*, upon which he hath torn his *Creed*, and, I doubt, his *Conscience* too, to uphold the *Corruptions* of the *See of Rome*.

\* *Legitima autem est illorum Pastorum, qui Unitatem tenent & Fidem.* Stap. ibid. Notab. 5.  
† In their own Chronologer, Onuphrius, there are Thirty acknowledged.

As for that, in which he is quite mistaken, it is, his *Inference*; which is this : *That I should therefore consider carefully, Whether it be not more Christian, and less Brain-sick, to think, that the Pope, being St. Peter's Successor, with a General Council, should be Judge of Controversies, &c. And that the Pastoral Judgment of him should be accounted Infallible, rather than to make every Man that can read the Scripture, Interpreter of Scripture, Decider of Controversies, Controller of General Councils, and Judge of his Judges : Or to have no Judge at all of Controversies of Faith, but permit every Man to believe as he list : As if there were no Infallible Certainty of Faith to be expected on Earth. Which were, instead of one saving Faith, to induce a Babylonical Confusion of so many Faiths, as Fancies : Or no true Christian Faith at all. From which Evils, Sweet Jesus deliver us !* I have considered of these very carefully : But this *Inference* supposes that which I never granted, nor any *Protestant* that I yet know ; namely, That if I deny the Pope to be Judge of Controversies, I must, by and by, either leave this *Supream Judicature* in the Hands and Power of every private Man that can but read the Scripture, or else allow no Judge at all ; and so let in all manner of Confusion. No, God forbid that I should grant either : For I have expressly \* declared, that the Scripture interpreted by the Primitive Church, and a Lawful and Free General Council, determining according to these, is Judge of Controversies : And that no private Man whatsoever, is, or can be Judge of these. Therefore *A. C.* is quite mistaken (and I pray God it be not wilfully, to beguile poor Ladies, and other their weak Adherents, with seeming to say somewhat) I say, quite mistaken, to infer,

NUM. 9.

\* S. 26. Num. 1.



that I am either for a *private Judge*, or for *no Judge*; for I utterly disclaim *both*, and that as much, if not more than he, or any *Romanist*, whoever he be. But these things in this passage I cannot swallow. *First, That the Pope with a General Council should be Judge*; for the Pope in Ancient Councils never had more Power than any of the other *Patriarchs*: *Precedency* per-

\* *Patrum & Avorum nostrorum tempore, pauci audebant dicere, Papam esse supra Concilium. Aenas Sylvius, seu Pius 2. L. 1. de Gestis Concil. Basil. Et illud imprimis cupio notum, quia Romanum Papam, omnes qui aliquo numero sunt, Concilio subiciunt, Ibid. in fascic. rerum Expetend. fol. 5. Nunc autem, Papam esse non solum supra Concilium Generale, sed & Universam Ecclesiam, est propositio ferè de Fide. Bellar. L. 2. de Concil. c. 17. § 1.*

† *Quum hoc tempore nullus sit Romæ (ut fama est) qui sacras Literas didicerit, quâ fronte aliquis eorum docere audebit, quod non didicerit? Arnulph. in Concil. Rhemenfi. Nam cum constet plures eorum adeo illiteratos esse, ut Græmaticam penitus ignorarent, qui sit ut sacras Literas interpretari possint? Alphons. à Castro. L. 1. advers. Hæres. c. 4. versus medium. Edit. Paris. 1534 (For both that at Antwerp, An. 1556. and that at Paris, An. 1571. have been in Purgatory.) And such an Ignorant as these was Pope John the four and twentieth. Platino. in vita ejus. Et § 33. N. 6. || *Resolutio Occam est, Quod nec tota Ecclesia, nec Concilium Generale, nec Summus Pontifex potest facere Articulum, quod non fuit Articulus. Sed Ecclesia bene determinat de Propositionibus Catholicis, de quibus erat dubium, &c. Ja. Almain. in 3. Sent. 25. q. unica Dub. 3. Sicut ad ea quæ spectant ad Fidem nostram, & nequaquam ex voluntate humana dependent, non potest Summus Pontifex, nec Ecclesia de Assersione non verâ, veram, nec de non falsâ falsam facere, ita non potest de non Catholicâ Catholicam facere, nec de non Hereticâ Hereticam. Et ideo non potest novum Articulum facere, nec Articulum Fides tollere. Quoniam sicut Veritates Catholicæ absque omni approbatione Ecclesiæ ex naturâ rei sunt immutabiles, & inmutabiliter, veræ, ita sunt immutabiles & Catholicæ reputandæ. Similiter sicut Hæreses absque omni reprobatione, & damnatione sunt falsæ, ita absque omni reprobatione sunt Hæreses reputandæ, &c. Et postea. Pater ergo quod nulla Veritas est Catholicæ ex approbatione Ecclesiæ vel Pape. Gab Biel. in 3. Sent. Dist. 25. q. unica. Art. 3. Dub. 3. versus finem.**

\* § 26. Num. 1.

haps for *Orders* sake, and other respects, he had. Nor had the Pope any *Negative Voice* against the rest in point of Difference. \* Nor was he held superior to the *Council*. Therefore the *Ancient Church* never accounted or admitted him a *Judge*; no, not with a *Council*, much less without it. *Secondly*, it will not down with me, that his *Pastoral Judgment* should be *Infallible*; especially since some of them have been as † *Ignorant*, as many that can but read the *Scripture*. *Thirdly*, I cannot admit this neither (though he do most cunningly thereby abuse his *Readers*:) That any thing hath been said by me out of which it can justly be inferred, *That there's no Infallible Certainty of Faith to expected on earth*. For there is most *Infallible Certainty* of it, that is of the *Foundations* of it in *Scripture* and the *Creeds*. And 'tis so clearly delivered there, as that it needs no *Judge* at all to sit upon it, for the *Articles* themselves. And so entire a *Body* is this *one Faith* in it self, as that the || *Whole Church* (much less the Pope) hath not *Power* to add one *Article* to it, nor *Leave* to detract any one the least from it. But when *Controversies* arise about the *Meaning* of the *Articles*, or *Superstructures* upon them, which are *Doctrines* about the *Faith*, not the *Faith* it self (unless where they be immediate *Consequences*) then both in and of these a \* *Lawful and free General Council*, detetmining according to *Scripture*, is the best *Judge* on *Earth*. But then suppose *Uncertainty* in some of these *Superstructures*, it can never be thence concluded, That there is no *Infallible certainty* of the *Faith* it self. But 'tis time to end, especially for me, that have so many Things of Weight lying upon me, and disabling me from these *Polemick Discourses*, beside the *Burthen* of

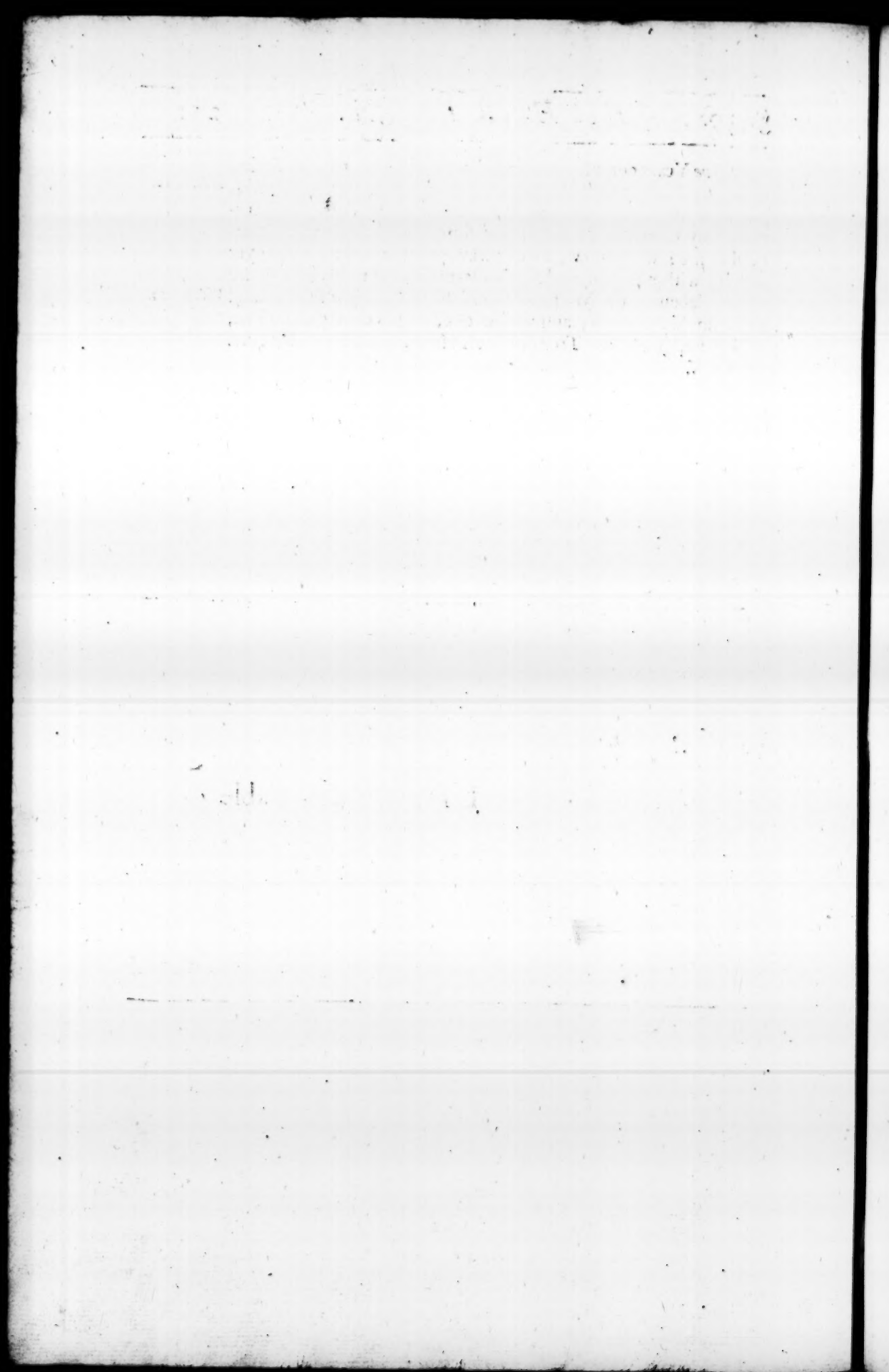
sixty

*sixty five Years* compleat, which draws on apace to the Period set by the *Prophet David*, *Psal.* 90. and to the Time, that I must go, and give *God*, and *Christ*, an Account of the *Talent* committed to my Charge. In which *God*, for *Christ Jesus* sake, be merciful to me; who knows, that however in many Weaknesses, yet I have, with a faithful and single Heart (bound to his *Free Grace* for it) laboured the Meeting, the Blessed Meeting of *Truth* and *Peace* in his Church; and which *God*, in his own good Time, will (I hope) effect. To *Him* be all Honour and Praise for ever.

AMEN.

L1 2

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